The Living Church

A Weekly Record of its News, Work and its Thought

H. A. de France 23504 905 Hood St

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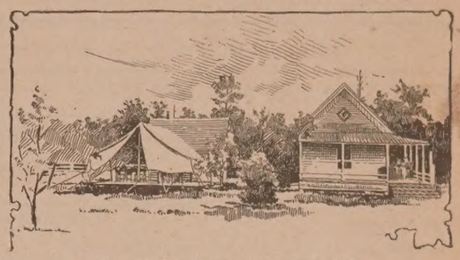
ST. ALBAN'S SCHOOL, Knoxville, Illinois.

Rev. C. W. LEFFINGWELL, Rector.
A. H. NOYES, Headmaster.



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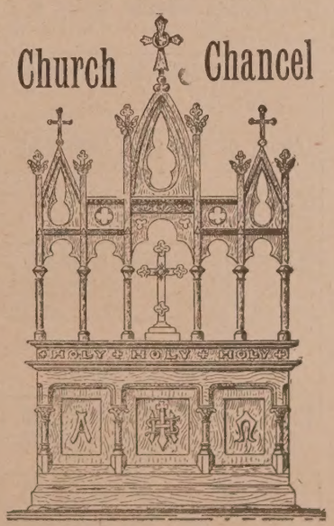

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The Living Church

Saturday, June 9, 1894

News and Notes

THE RECENT BANQUET in London, for the officers of the United States ship, 'Chicago," has given occasion for strong demonstrations of friendship for the United States. The London *Times* speaks of it as a recognition of national kinship, a compliment to the navy of a kindred power which shares with England a common inheritance of glory; and finally, a spontaneous expression of gratitude to Capt. Mahan, who is regarded in England as the most distinguished living authority on naval policy and tactics. *The Times* speaks of "the mastery with which he has told the great epic of British naval achievement, and awakened in the mind of the nation a new sense of what it owes to its sea power." Capt. Mahan is, we believe, a strong and devoted Churchman.

IT IS ANNOUNCED that the Tiffany chapel which formed so attractive a feature in the Liberal Arts building at Jackson Park, last summer, has been purchased by a Chicago lady, and will be set up in this city as a memorial. The name of the purchaser is not known, nor the exact purpose to which the chapel will be appropriated. It would serve a good purpose as a chapel connected with some large church. In the purchase is included the jewelled cross of white and yellow topaz, which was so much admired, and, of course, the windows representing the "Entombment," "The Madonna and Child," "The Story of the Cross," and "Immortality." The chapel is constructed of glass and mosaic, and was said to be worth, with its contents, $50,000. It is estimated that it was visited, while on exhibition, by 2,000,000 people.

M. CASIMIR-PERIER, recently Premier of France, has been elected president of the Chamber of Deputies, by a very large majority. It is difficult at this distance fully to understand the peculiarities of French politics. It was the vote of this same Chamber of Deputies against the policy of M. Casimir-Perier in regard to unions of railway employees, which compelled his resignation only a short time ago. Now they elect him president of their body as against the leader of the attack which brought his government to an end. At the same time the late Finance Minister, who had just resigned along with his chief, has been elected vice-president of the Chamber of Deputies. Such a situation as this apparently inconsistent action denotes, is more interesting than intelligible. On the other hand, the late president of the Chamber, M. Dupuy, has become Premier. They have changed places, each succeeding the other.

IN A RECENT DEBATE in the Convocation of Canterbury, issue was taken with the statements of Mr. Asquith, the Home Secretary, in introducing the Welsh Disestablishment Bill. Mr. Asquith had declared that the Churchmen of Wales are in a hopeless minority. This was founded partly upon the fact that the last election returned a majority of members opposed to the Church. But obviously this does not prove that Churchmen are in a "hopeless minority," as the majority may not have been large in any single instance. As a matter of fact the aggregate vote stood 65,000 for the Church to 85,000 against. There are many reasons also why this may not be rightly regarded as a test vote. That the antagonists of the ancient religion are doubtful on this point is the ground for the great eagerness of the radicals to have this matter settled out of hand. They seem to dread nothing so much as a general election. Yet we have no doubt that there will be another general election before the Disestablishment measure comes to its final stage. It must be widely felt that a great constitutional change like this ought to be referred to the people before its final consummation.

THE WEATHER IN EUROPE during the month of May was phenomenally bad. During thirty days, it had rained every day; heavy frosts have blighted everything that frosts can hurt; hail storms have destroyed the crops in many localities, and the sun has been invisible. Along with this gloom in the natural world, the political sky has become overcast again, and new causes of dissension have arisen, such as the extension of English power in Africa, the trouble in Bulgaria, the quarrel between Austria and Hungary, said to have been fomented by the intrigues of the Vatican, and apprehension in England of a possible rebellion in India, with a repetition of the Sepoy horrors. Altogether, nothing could be more dismal than the picture presented by our latest advices from over the seas. Let us hope that, with the coming of summer, and the scattering of the clouds which have so long shut out the genial influence of the sun, the glooom which now obscures the political horizon may be dissipated also, and the general cordiality which seemed almost secured a short time ago, may again prevail among the nations.

THE RECENT DEATH of Bishop Southgate has drawn attention to an episode in the history of the American Church, with which his name was for a time connected. It is mentioned in Bishop Kip's "Early Days of My Episcopate." It appears that in 1850 the Churchmen of California organized a diocese without any reference to the "Protestant Episcopal Church." In fact they ignored that name entirely and designated the organization, "the Church in California." In a convention of eight days' duration they elaborated a complete constitution of a rather ambitious amplitude. It was at first proposed to procure a bishop from the Greek Church, but that scheme appearing impracticable, the convention finally elected Bishop Southgate, who had recently returned from Turkey. Upon his declining the invitation, the incipient Church fell into a lethargy, and made little more attempt to assert its independent existence. The General Convention ignored its claims and sent out Dr. Kip as Missionary Bishop in 1853. He was received without question, and nothing more was said about the original organization.

THE PRESBYTERIANS are not yet through with their troubles in connection with the cases of Messrs. Briggs and Smith. Officially the controversy has been settled by the decision of the General Assembly, which has been adverse to both these gentlemen. But it appears that there is a large and strong minority which remains in sympathy with the so-called liberal views. It is now announced that this minority has organized, and is sending out secret circulars to those who are known to be in agreement with them, with a view to the formation of a league devoted to the work of reversing the recent action of the highest authorities. In the secrecy which the promoters of this movement have so far observed, they are represented as fighting "fire with fire," since it is asserted that the other party has accomplished its ends through a secret organization. The conflict appears to be the most serious that has so far arisen in the Presbyterian ranks. There are, as is well known, several divisions of Presbyterianism, but the differences which have been considered in times past important enough to justify separation, are in no instance so radical as those which are now coming to the front.

THERE ARE TWO CAUSES now before the government which deserve all the support that can be given them. The anti-lottery battle needs for its success, letters and petitions to every member of the Lower House, urging immediate action on the Bill which has now passed the Senate. If a vote is not taken speedily, the Tariff Bill will occupy the field to the exclusion of all else, so that Congress may be adjourned at an early day. This anti-Lottery Bill, as most of our readers know, prohibits the importation of lottery matter into the United States, and its transportation from one State to another by whatever means, and directs the Post Office Department to refuse to deliver any letters to firms engaged in the traffic. The wide-spread evils resulting from the lottery business are far greater than is commonly realized; a thousand dollars a day are said to be passing through lottery channels from towns of from 30,000 to 40,000 inhabitants, and in numerous ways the gambling habit is stimulated, vice increased, and the happiness of homes wrecked. Petitions signed by representative men and thousands of other citizens are in circulation and these should be signed by every one without delay. The other cause deserving of support is that of Indian Rights. There is a movement on foot to abolish the Board of Indian Commissioners. The good work accomplished by this board during the twenty-six years of its existence is a strong argument against such action. At their instance a change was made in the mode of purchasing supplies; they secured strict impartiality in the reception of bids and the allotment of contracts, and a system of rigid inspection after goods have been delivered in a government warehouse so as to secure goods equal to the samples offered and to save large sums of money to the government. At their instance the great principle of giving land in severality to the Indians has been adopted and the retention of the tribal relations discouraged. The fraud and mismanagement previously existing have, in fact, been done away with through the efforts of these commissioners, among whom we find the name of our own Bishop Walker. It is also proposed to reduce the salaries of Indian agents, which now range at the important agencies, from $2,000 to $2200. The reduction of from ten to 20 per cent will result in the employment of second-rate and incompetent men. A reduction is also proposed in the salary of the Superintendent of Indian schools, which has already been reduced once from $3500 to $3,000. To reduce it to $2500 will make the post untenable by any man of the requisite experience and ability. Let our readers exercise *their* rights by urging on their representatives in Congress, a determined opposition to these proposed changes by which the rights of the red men will be endangered, and much of the good work in their behalf now well progressing, hindered and undone. Our Church is doing a notable share of this work, and Churchmen should not be backward in using their influence to prevent action detrimental to future success.

Brief Mention

The Church University Board of Regents has awarded the Post Graduate Seminary Scholarship in sociology to Arthur Vernon Woodworth, of Cambridge, Mass., and that in Ecclesiastical History to Livingston Schuyler, of New York City.——The famous Bagster Bibles are so well known the world over, that it is of interest to hear that the Bagster publishing house celebrates its centenary this year.——Miss Agnes Irwin has been made Dean of Radcliffe College (formerly Harvard Annex). She is a woman of scholarly attainments, and is at the head of a private school in Philadelphia.——Bishop Burgess, in his convention address, says: "Fifteen years ago I was the last on the list of our bishops, my number in the American Succession being 119. Now that the 175th has been ordained, I am 27th from the top of the list, and there are 48 below me."——Bartholdi's famous statue of Liberty is apparently destined to be short-lived. The thin leaves of copper of which it is made, are oxidizing gradually, and it is believed that with all care, it can last but ten or fifteen years longer. The Light-house Commission recently protested against spending $10,000 annually on the lighting of the statue, which is useless from a practical standpoint.——At the 78th annual meeting of the American Bible Society, recently held, it was announced that the preparation of an edition of the Bible in ancient Armenian, had been completed.——*The Baptist* thinks Bishop Paret's recent utterances concerning the Papacy are somewhat startling, "coming as they do from a Churchman who is supposed to have Romish leanings" (?)——Dr. Park, a veteran Congregationalist, says it always scares him when he hears of a minister leaving his denomination because he can no longer preach its doctrines; "he is sure, sooner or later, to turn up as the pastor of one of our churches."

The Church of England

FROM OUR CORRESPONDENT

LONDON, May 27, 1894.

At last we know the worst. The Government has introduced its measure for the disestablishing and disendowing of the Church in Wales, or, to put it in other words, of the four dioceses of the Province of Canterbury, situated in Wales. On the whole, the bill is not so confiscatory as might have been expected from the Government which introduced it, but, such as it is, it is bad enough. The whole of the tithe is to be alienated to secular purposes, but the present incumbents are to hold a life interest, the churches are to be held in trust by the Church solely, but the four cathedrals (which have been saved from ruin by the subscriptions of Church people, this century) are to be held by the new commissioners created under the Act on behalf of the nation, but may be leased by the Church for their services. No compensation is to be offered the unbeneficed clergy. Such are the chief points of the Bill, which was introduced by the Home Secretary into the House of Commons to appease the clamors of the Welsh supporters of the Government. That it will be advanced another stage in the present session, very few seriously believe, on account of the serious block in Government business. Indeed the chances of this are so remote that there is already a further revolt among the Welsh members because of the threatened collapse of their cherished scheme, and also because the Bill is not sufficiently drastic. They would permit of no life interest to present incumbents, and would "nationalize" all the churches.

Defence measures to resist this attack are being taken, and the bishops have just issued a manifesto, very moderate in tone, in which they arrive at the certain conclusion that by this measure "the public worship of God would be impeded: the rights which establishment secures to the poor would be extinguished, and the many benefits which endowment brings to their door would be lost." The manifesto is signed by the whole of the English Episcopate with the exception of the Bishop of Worcester, who has since explained that he is in hearty agreement with its terms, but declines to put his name to it, because he thinks the Bill is not seriously intended.

Another attempt at legislation on behalf of the Church is likely to prove more successful. It deals with the reform of Church patronage, and, if passed by Parliament, will do away with some of the more staring abuses of our present system, particularly with the traffic in livings.

The May meetings are now in in full swing. Those of the two great missionary societies of the Church of England were characterized by noteworthy and, in one case, sad incidents. The Church Missionary Society's anniversary showed that our Evangelical friends have lost none of their old fervor for the cause of missions. They held six large meetings in one day, and though there was a deficit of nearly £13,000 on the financial year, they issued a hasty appeal, and in the course of the day it was announced that not only was this deficit made good, but that they were able to begin the new year with a balance of £6,000 to the good. Their total income exceeded more than a quarter of a million sterling. The noteworthy incident at the meeting of the Society for the Propagation of the Gospel, was the grievous announcement by the Primate, of the death of Bishop Smythies, of Zanzibar, the news of which had only been received the same day. It caused a profound sensation, not only in the meeting, but throughout the country, the Bishop being held in high esteem by all sections of religious workers. He was a thorough Catholic at heart, and both in his artisan parish at Cardiff and in his Central African diocese, he worked accordingly. It is interesting to record the fact that he was the first bishop, at any rate in England, to revive the use of the mitre. More recently it has been adopted by several of the home Episcopate, but it will be a long time probably before its use becomes universal.

The new Bishop of Nyassaland—for whose appointment Bishop Smythies so successfully appealed on his last visit to England—has, I regret to say, returned home invalided, only after about a year's absence. The African climate is a terrible fact which all our English missionaries have to face, and it says not a little for the missionary spirit amongst us that there is no lack of volunteers ready to fill the gaps caused by this scourge. Another African bishop, Dr. Knight-Bruce, of Mashonland, has also lately returned home thoroughly broken down in health, and it seems quite likely that he will never recover sufficiently to be able to return to his diocese.

We have in fact just now quite an influx of bishops. Besides those I have already mentioned, the Bishops of Ohio and North Dakota were present at the S. P. G. meeting, the former being amongst the selected speakers; and from Canada there was the Bishop of Fredericton; from South Africa, the Bishops of Capetown and Lebombo (a diocese just created, without any clergy at present); from India, the Bishop of Lahore, and from Australia, the Bishop of Brisbane, who is over here trying to raise funds to help his diocese out of the straits it has fallen into, owing to the floods which devastated so much of the country, and the recent Australian Bank failure. This conflux of bishops will considerably add to the interest of the great Missionary Conference of the Anglican Communion which assembles next week in London.

At the last meeting of the Canterbury Convocation there was an interesting report presented on the proposal to issue an authorized hymnal. From this it appears that "Hymns Ancient and Modern" is a long way ahead of all others in popular favor, the two next favorites, "The Hymnal Companion" (an Evangelical production) and "Church Hymns" (the Christian Knowledge Society's excellent compilation), coming a long way behind. That an authorized hymnal is at all desirable is very questionable. The learned Canon Bright, of Oxford, deprecated any such step, at least for the present, and this was the opinion of the convocation as a whole.

Much attention is now being given here to Church matters in South Africa, and all the home associations of the various dioceses of the Province are to have a combined festival in a few days' time. Bishop Baynes, who was consecrated by the Archbishop of Canterbury a few months ago, and sent out to Africa, in the hope of healing the divisions in the diocese of Natal, appears to be meeting with ill-success, the Colensoite faction still being irreconcilable, although they had agreed to the nomination of the Archbishop. There is, however, a gleam of hope in the division in their own body, which may in the end bring peace to this long-distracted corner of the Church. Of the work in the missionary diocese of Mashonaland, Bishop Knight-Bruce, who went through the recent campaign against the Matabele as chaplain to the forces, spoke on Friday last in very hopeful terms, the only drawback being the want of funds. There were several volunteers to go over, but he was unable to send them for this reason. The mission is scarcely in its youth, but shows some promise of being a great one, and rivalling in importance the older established Universities' Mission on the other (northern) side of the Zambesi.

An interesting ceremony took place yesterday at the village church of Widford, near Hertford, when a memorial window to John Eliot, "the apostle to the Indians," was unveiled by the Archdeacon of St. Albans. Amongst the company present was his Excellency the United States Ambassador (Mr. Bayard) who, in a few words, spoken after tea, congratulated them upon honoring the memory of a faithful servant of Christ, who was born there, although his dust reposed across the Atlantic. He read a telegram from the Church at Roxbury, where John Eliot first labored, sending greeting to the Church at Widford, and adding, "We honor his memory, and try to carry on his work." He feared that John Eliot's hope was disappointed of making the Indian race the agents for the promotion of Christian principles, for it would seem, so far as the human eye could tell, that little record remained of their evangelization, and that they had perished so rapidly in the face of a not over-scrupulous and stronger civilization than theirs, that but little would be found on the soil and in the State where John Eliot had labored to show that his work had borne the fruit that he designed it should bear. Speaking in the name of his countrymen across the Atlantic, he rejoiced to find himself there, and to be privileged to be their spokesman. He was grateful that he could that day bow his head in affectionate admiration of the memory of John Eliot, the English apostle to what was now the Government of the United States.

THE CHURCH ABROAD

Archdeacon Green, of Ballarat, has been elected to be third Bishop of Grafton and Armidale. The choice was unanimous. In him, the Australian Church will have a thoroughly Australian bishop. He distinguished himself in both the universities of Sidney and Melbourne. He was ordained by the Bishop of Melbourne, and has had a varied experience of Australian Church life.

News is also received of the death, after a short illness, of the Rt. Rev. Sydney Linton, Bishop of Riverina, who was consecrated first Bishop of that see in 1884. Bishop Linton was vicar of Holy Trinity, Oxford, from 1870 to 1877, during which period he was well known to a large number of Oxford men, by whom he was held in high esteem.

The House of Bishops has elected to the see of Meath the Rev. Joseph Ferguson Peacocke, a comparatively young man. He is a graduate of Trinity college, and was ordained in 1858. He is representative canon for the diocese of Dublin in the National Cathedral of St. Patrick, and examining chaplain to the Archbishop of Dublin, a member of the General Synod, and of the diocesan council of Dublin.

Commencement at Nashotah

Never was a more beautiful day for Nashotah's Commencement than dawned on May 29th, when the class of '94 received their diplomas and said their farewells to the seminary which had fitted them for the work of the ministry. There was an early celebration of the Holy Communion in the chapel, the Bishop of Milwaukee celebrating, and Morning Prayer was read at a later hour.

Then the trains bringing visitors from Milwaukee, Chicago, and elsewhere, passed by the new suburban station—a happy change from the old red shed of bygone days. Carriages, too, drove through the wooded avenues of the mission grounds and left their tenants on the green of the common in front of Shelton Hall, almost the only feature of Nashotah that remains as it was ten years ago.

As the visitor turned his face towards the well remembered chapel, the long, graceful lines of the cloisters and dormitories of the Alice Sabine memorial hall, with the solid towers and the noble structure of Lewis hall, forming, with the chapel, the completed portion of the proposed quadrangle, stretched along the banks of the lake. The interior of the chapel showed the improvements of the past few years. The choir has been extended far into the nave and encircled with a simple rood screen. Inside the choir are the stalls set choirwise for the students and faculty, while the remaining space of the nave is still open for visitors.

It was shortly after 10:30 o'clock when the cloisters resounded with the Amen following the preparatory collect, and the line of seminarians and clergy entered the chapel. The crucifer was followed by the students, the visiting clergy and alumni, the clerical trustees, the faculty, the president, the Bishops of Fond du Lac and Milwaukee, attended by their chaplains. The processional was the hymn, "Crown Him with many crowns." The excellence of the music, sung entirely by men voices, and unsurpassed by any choir, is said to be due to the careful training of Prof. Clapp. This musical training will be no small assistance to the young men when they shall afterwards be face to face with the spectre of the "choir problem," perhaps in its most hideous form.

The diplomas were conferred by the president upon the members of the graduating class: Messrs. Harry Wood Blackman, Thomas Christopher Eglin, Henry Sidney Foster, Clarence David Frankel, and Charles Wellington Robinson. The Bishop of Milwaukee, as president of the board of trustees, declared that the degree of B. D. in course was conferred upon the Rev. Stephen Warren Wilson and the Rev. William Leete Hayward. This degree, it may be explained, is now granted only when earned by special meritorious work. The honorary degree of D. D. was conferred upon the Rev. F. W. Fuller, M. A. *Oxon.*, of Oxford, Eng., in appreciation of his excellent book, "The Primitive Saints and the See of Rome," and upon the Rev. J. H. Johnson, M. A. *Wms.*, rector of Christ church, Detroit.

After the introit, the celebration of the Holy Communion began, with President Gardner as celebrant. M. C. Andrews and Edmund B. Young served as acolytes, and D. C. Hinton and E. G. Gude as thurifers. The service was for the most part Plain-song, and was excellently well rendered. The sermon was preached by the Rev. F. S. Jewell, Ph. D., from Heb. v: 2. Dr. Jewell's theme was toleration as compared with liberality, as a step towards Christian unity. Liberality, he said, is a catchword of to-day. As applied to the Church, liberality is expected to give away that which she holds, not as her own, but as a divine trust. To "broaden" a stream could only be accomplished by rendering it more shallow. It is the Church that is called narrow and illiberal. But the Church recognizes in the sects exactly what they claim for themselves, while they deny the reciprocity of granting the Church's claims concerning herself.

A collation was served the guests at Shelton Hall, after which, until Evensong at 4 o'clock, the visitors wandered over the traditionary sites in Nashotah's history: the stone preaching cross which marks the site of the original altar built more than fifty years ago by Nashotah's pioneer founders, whose names will never be forgotten in the American Church; the walls of Bishop White Hall, now closed up and tenanted only by the bats; the frame structure of the old chapel, consecrated by memories of Bishop Kemper; and the rude wooden cross raised on the highest point of Nashotah's ground, by the erratic Vilatte in bygone days, when no arch-episcopal bee was buzzing near.

The valuable library of the institution is now at home in the former abode of the president. Many may not be aware that this library is one of the largest and most valuable in the North-west. A fire-proof building, for its more adequate protection, is sadly needed.

The trustees have elected the Rev. William McGarvey, of Philadelphia, to the chair of Ecclesiastical History, vacated by Dr. Riley, who has been promoted, as he well deserved, to a chair in the General Theological Seminary. Dr. Riley's face will be sadly missed at Nashotah. He alone remains in active service, of the Nashotah of the days of Bishop Welles and Dr. Cole.

It was regretted by all that the venerable Dr. Adams, who still resides in his house on the grounds, was too feeble to take any part in the festivities of the day, or to receive the many friends who were happy to call upon him. Dr. Adams' gray hairs lend a benediction from the past to the new Nashotah of the present, and blend into one the traditions and memories of fifty years ago, with the untiring work of to-day.

New York City

The closing exercises of Barnard College for the year, were held on Thursday, May 31st. The diplomas will be presented at the Commencement of all the departments of Columbia College, on June 13th.

On the evening of Wednesday, June 6th, Bishop Potter made a visitation of Old Epiphany House, which has passed into his special care. The title has been definitely changed to the "Cathedral Mission."

The organist and choirmaster of the church of Zion and St. Timothy has just received on examination, with high honors, the degree of Bachelor of Music, from the University of Trinity College, Toronto, Canada.

On the afternoon of the 2nd Sunday after Trinity, Bishop Potter made a visitation of the Floating church, connected with the Church Society for Seamen of the City and Port of New York, and administered Confirmation to a class composed of sailors. The service was very hearty.

An incident of interest at the ordination services at Christ church, was the ordination of the Rev. Herbert Shipman, the son of the rector, to whom he will act as assistant. The Rev. Dr. Shipman sailed for a tour abroad last Wednesday, leaving Christ church in charge of his son.

The Rev. S. Gregory Lines, rector of the church of the Beloved Disciple for the past six years, has been compelled to resign on account of failing health, both physical and mental. It is hoped that with a prolonged rest of a year or two, he may entirely recover. He has been a very hard worker. In the six years he has been rector of this church, he has added more than $50,000 to the value of the church property, and increased its communicant list by 600.

The Rev. Dr. Body, who has just been elected a professor in the General Theological Seminary, has accepted the appointment. He is a graduate of the University of Cambridge, Eng., where he was Fellow of St. John's College. For the past 12 years he has been the energetic Provost of the University of Trinity College, Toronto. His coming to the General Seminary will be a great addition to the already able teaching force.

At the unveiling of the bronze statue of Horace Greely, at Broadway and 33rd st., on Decoration Day, the prayer was made by the Rev. F. M. Clendenin, of Westchester, whose wife is a daughter of Horace Greely. Mrs. Clendenin was present on the occasion, and presented a wreath of oak leaves gathered at Chappaqua, with the inscription: "The woods of Chappaqua send greeting to the one who loved them."

The alumni of the General Theological Seminary are collecting funds for the erection of a spacious refectory and gymnasium on the campus. The new structure will harmonize with the general architectural style of the present buildings of the quadrangle, and it will be named Hoffman Hall, in honor of the Very Rev. Dean Hoffman, D. D., whose labors in improving the work of the seminary, and enlarging its usefulness, have been so thoroughly appreciated.

The Church Association for the Advancement of the Interests of Labor has united with the Church Social Union. The object of the organization is to promote the mediation of the Church between the conflicting interests of labor and capital. The officers for the ensuing year are president, the Bishop of Central New York; vice presidents, the Bishop of New York, the Rev. Joseph Reynolds, Jr., the Rev. Dr. R. A. Holland, Prof. Richard T. Ely, and Mr. Geo. E. McNeil; treasurer, Mr. Henry A. Oakley; secretary, Mr. Francis Watts Lee. The society has 1500 members.

Memorial services for the Grand Army of the Republic were held at the church of the Ascension on the evening of the first Sunday after Trinity, and were well attended by the members of the E. D. Morgan, Washington, Riker, McQuade, Geo. B. McClellan, and Robert T. Lincoln Posts, with their flags. The men attended in uniforms. There were also a number of women present from the Lafayette Circle, composed of wives and daughters of veterans. The rector, the Rev. Percy S. Grant, preached a memorial sermon. The services were ended by the singing by the whole congregation of the patriotic hymn from the Hymnal, "God bless our native land."

At the session of the Archdeaconry of New York held last week, at Grace church, the Bishop celebrated the Blessed Sacrament, assisted by the rector, the Rev. Dr. W. R. Huntington, and the Rev. Dr. D. Parker Morgan. The business meeting followed in the chantry of the church, at which the Rev. Dr. C. C. Tiffany's nomination as Archdeacon of New York received the unanimous confirmation of the clergy. Action was taken commemorating the services of the late Ven. Archdeacon Peters, D.D. Report was presented from a special committee to the effect that it was inexpedient to amalgamate the City Mission Society with the archdeaconry on account of the nature of the invested funds of the society. The committee was continued for further conference on the subject. The Rev. Dr. Mottet presented a report advocating the cause of burial reform as represented by the Burial Reform Association.

Philadelphia

The committee on the Diocesan House has issued an appeal to Churchmen for $11,000, so as to complete the fund required, and ensure the speedy commencement of the work, in order that the building may be finished before Oct. 1, 1895.

The Southeast Convocation met in Trinity church, Southwark, on the 1st inst. The Holy Communion was celebrated in the morning by the rector, the Rev. Horace F. Fuller. In the evening, there was a missionary meeting, when addresses were made by the Rev. Drs. John W. Brown, rector of St. Thomas' church, New York City, and J. Lewis Parks, acting dean of convocation.

The little folks had a gay and happy day at Holy Trinity Memorial chapel, on occasion of its being the 31st anniversary of the Sunday school, which numbers 560 members, including an infant school of 130. As there is no superintendent at present, the Rev. R. A. Mayo, priest in charge, who officiates in that capacity, addressed the children, as did Mr. Miller, superintendent of the Sunday schools of Holy Trinity church.

The Rev. S. D. McConnell, D. D., delivered the closing lecture of the course of studies in Church History, under the auspices of the Young People's Association of St. Matthew's church, in the parish building, on the evening of the 1st inst. His subject was, "The Church in America," and was a comprehensive treatment of the growth and influence of the Christian Church in this country from the earliest movement to the present time.

Buttercup cottage, at Mt. Airy, a summer resort for working girls, where each may remain a fortnight, free of expense, was opened for the season on the 21st ult. This worthy charity was the conception of Miss Gertrude, daughter of H. H. Houston, who looks personally to the pleasure of her grateful guests. The use of the cottage, with the extensive grounds surrounding it, has been donated by Mr. Houston. Last summer over 300 girls were entertained there. The Sisters of St. John Baptist are in charge during the season.

Memorial services were held on the 27th ult, the Sunday preceding Decoration Day, by Hetty A. Jones Post No. 12, at St. Timothy's, Roxboro', conducted by Post-Commander Lees, which was followed by a special sermon by the rector, the Rev. R. E. Dennison. Tastefully decorated for the occasion, Zion church was thronged with members of E. D. Baker Post, who had gathered to hear the rector, the Rev. C. C. Walker's, sermon on "Patriotism." The first memorial service ever held at the church of the Saviour, was attended by 150 members of Post 2. The edifice was handsomely decorated with flags and patriotic emblems. The sermon was preached by the rector, the Rev. Dr. W. B. Bodine, who spoke at length on the preservation of the Union. At All Saints' church, Post 5, with Camps 83 and 303 Sons of America, Sons of Veterans, etc., almost constituted the congregation. The Rev. H. L. Duhring, superintendent of the City Missions, in his address, urged his hearers to attend strictly to their duties as citizens. On Decoration Day, as Meade Post No. 1 entered Laurel Hill cemetery, the vested choir of St. Jude's, preceded by the 6th regiment band, and under the direction of S. M. Paul, choirmaster, sang a processional hymn. After the ritual of the order had been said, and a part of the graves decorated, the Post marched to the grave of General Meade, the choir singing "O mother dear, Jerusalem," and the Rev. Dr. W. N. McVickar delivered an eloquent address in honor of the great soldier. The usual salute was then fired, and the Post, band, and choristers went by rail to the Lincoln monument in Fairmount Park, where the choir sang an anthem, and Comrade, the Rev. I. N. Stanger, D. D., delivered an oration on the martyred President, the services ending with the hymn, "My country, 'tis of thee," by the band, choristers, comrades, and audience. This year, and for the first time in the history of the Day, all the graves of Revolutionary soldiers, as well of those of later wars, signers of the Declaration of Independence, etc., whose mortal remains repose in old Christ church cemetery, 5th and Arch sts., were decorated with choice flowers, potted plants, and the American flag. The records of many of these graves were only recently obtained from the vestry by Pennsylvania Reserve Post, No. 191, who propose next year that the services shall be of an unusually imposing and impressive character. In Mt. Moriah cemetery, the grave of Betsy Ross, who made the first American flag under the personal direction of General Washington, was handsomely decorated. In this connection, it may be stated that above the pew she occupied in old Christ church, hanging from one of the columns, is a small American flag. She was born a Quakeress, but became a Churchwoman after marriage.

On the 27th ult., being the 1st Sunday after Trinity, the 194th anniversary of the dedication of Gloria Dei (Old Swedes) church was fittingly commemorated, very large congregations being in attendance at both services. In the morning, the Rev. Snyder B. Simes, the 11th rector since 1700, preached on "The Life and Letters of the Rev. John Bylander, 1737-41," and read a number of letters written by that presbyter to the authorities in Sweden, complaining of the immensity of the work, and the slender stipend therefor. He was obliged to preach in three languages, English, German, and Swedish, often riding 35 miles per day on horseback, when engaged in his pastoral duties. At the evening service, the Rev. S. Lord Gilberson, rector of the (ancient Swedish) church of St. James, Kingsessing, delivered a sermon "On the faith and courage of our Swedish forefathers," taking as his text, St. John xiv:27, in which he spoke of the trials of the first Swedish settlers, who arrived in April, 1688, erecting their first church at Wilmington, Del., thence proceeding to Tinicum, Pa., where they founded a second, and about 1665 built their block-house on this site, and where the Rev. Jacob Fabritius preached the Gospel a long time anterior to Wm. Penn's arrival. Hence they went to Radnor, and last to Bridgeport, both in Pennsylvania, building churches at both these points, and all these being Episcopal churches at the present day, except the one at Tinicum, which was abandoned when St. James', Kingsessing, was organized. The offertory at the services was devoted to the endowment fund, which is nearing $15,000; but $10,000 more is deemed necessary to guarantee the continued support of this ancient landmark, as the congregation has been rapidly decreasing, owing to the death of former members, while others have removed to a more modern and healthy location.

Chicago

The 10th annual meeting of the Chicago Branch of the Woman's Auxiliary was held at the Cathedral on Thursday, May 31st. The services began at 10:45 A. M., with an address by the Bishop, and a sermon by the Rev. C. P. Anderson, of Oak Park, followed by a celebration of the Holy Communion. About 300 women were present. The offering, $36, was for the church at Grand Crossing. At the close of the services, luncheon was provided in the Missions House by the Sisters of St. Mary. At the afternoon meeting, Miss Arnold, 1st vice-president, was in the chair, the president, Mrs. Ward, being absent from the city; 41 parishes and missions were represented. The combined report of the secretary and treasurer showed that there had been 313 boxes, valued at $8,673.70, sent during the year; the gifts in money amounting to $4 912.52, making a total of $13,586.22. Of this amount, boxes and money to the value of $5,766 23 have been given in the diocese of Chicago. The report of the treasurer of the Society for the Relief of Widows and Orphans of Clergy in this diocese, showed that the receipts for the year from various sources, amounted to $5,832.12; expenditures, $1,140.00; leaving a balance on hand of $4,692 12. The report of the Church Periodical Club gave the number of parishes in the diocesse engaged in this work as 21. During the year, 160 persons have sent out regularly 295 periodicals, 334 Sunday school books, 145 books of general character, 245 Prayer Books, 16 hymnals, 3 Bibles, 245 leaftets, 29 catechisms; 10,00 odd numbers of magazines, and about 5,000 cards have been contributed; 120 Sunday school papers are sent regularly; money contributions, $23; expenditures, $6; sent to general fund, New York, $10, leaving a balance on hand of $7. The secretary of the Comfort Club reported 12 parishes contributing to this work; gifts in money, $5,340; woolen articles, 162, valued at $119; five boxes valued at $89.70, have been sent out, and four clerical suits have been purchased. Miss Stahl, vice-president of the Northern Deanery, read a letter from Mrs. Ward, giving her greetings to the auxiliary, and asking for the election of another president. The election of officers was by ballot, the officers of last year being all re-elected. Then followed papers by Mrs. Raymond, of Trinity, and Mrs. Wilson, of St. Mark's, on the "United Offering," and by Mrs. Meacham, of Grace, and Mrs. Henriques, of St. Andrew's, on the value of printed reports, and the work of the auxiliary. The meeting adjourned after passing votes of thanks to the Sisters, the Bishop, the Rev. Mr. Anderson, and the clergy of the cathedral. The collection in the afternoon was for the united offering, and amounted to $66.63

The annual convention met at the cathedral of SS. Peter and Paul on Tuesday, May 29th. Morning Prayer was said at nine o'clock, followed by a celebration of the Holy Communion at half-past ten. The sermon was preached by the Rev. W. E. Toll, rector of Christ church, Waukegan. Immediately after the morning service the convention was organized for business. Luncheon was served in the clergy house at one o'clock. At the afternoon service the Bishop read his annual address, and the report of the Board of Missions was presented, showing a wise disbursement of the liberal amount given for missions during the past year and much zeal and hard work on the part of the retiring board. Pledges were made for diocesan missions for the ensuing year amounting to about $12,000. The members of the new board are the Bishop, president *ex officio*; the rural deans, members, *ex officio*; Rev. T. N. Morrison, secretary; Mr. F. F. Ainsworth, treasurer; Rev. Messrs. W. C. DeWitt, J. H. Edwards, B. F. Matrau, John Rouse, William White Wilson, A. W. Little, Morton Stone; Messrs. E. P. Bailey, J. M. Banks, J. T. Bowen, D. R. Brower, W. H. Chadwick, D. B. Lyman, G. S. McReynolds, T. S. Rattle, A. Ryerson, H. A. Sanger, W. R Stirling, E. H. Buehler, H. Baudher, Jr., E. R P. Shirley, H. L. Wait, and H. E. Longwell.

Resolutions of sympathy and affection for the Rev. Dr. Locke, and the Hon. S. C. Judd, chancellor of the diocese, both of whom were prevented by ill-health from being present in the convention, were passed by a rising vote. The usual reports from the various institutions and organizations of the diocese were read. Mr. H. T. Pardee was elected

treasurer of the diocese. The diocesan committees and boards were re-elected with few changes.

The following were elected deputies to the Federate Council: Rev. Messrs. Matrau, Little, Keator, Stone, and Wilson; Messrs. Banks, Claflin, Swift, Cobb, and Rattle.

The Standing Committee consists of Rev. Messrs. D. S. Phillips, S. T. D., T. N. Morrison, W. E. Toll; Messrs. F. P. Peabody, A. Tracy Lay, C. R. Larrabee.

The Rev. Luther Pardee was re elected secretary of the convention.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

A quarterly meeting of the Detroit Convocation was held in Grace church, Detroit, May 10. There was an attendance of 27 clergy and a number of the laity. The reports of clergy and laymen engaged in mission work in the last quarter disclosed much of an encouraging character. At Birmingham, a town where till of late no service of the Church had been held, 25 families are reported as desirous of our services, and with the counsel and on the personal visitation of the Bishop and dean of convocation, a site for a church building has been secured. This is the result of lay work from Zion church, Pontiac. The superintendent of the Missionary League, Mr. Ashlee, made report for that organization and its work in the last three months. The membership at date is 40, of which 5 are clergymen, 28 active lay readers and 7 honorary. In the last quarter 60 services of all sorts had been held in the weak mission stations by arrangement of the league, with total attendance of 2,058; 17 sessions of Sunday schools had been held at different places with total attendance of 683; Baptisms for the quarter were 8. Since organization of the league in July, 1893, there have resulted directly from its efforts 9 adult and 18 infant Baptisms, and 15 Confirmations. The convocation voted to request the missionary meeting held at time of the diocesan convention, June 7th prox, to pass a resolution that missionary services be held throughout the diocese in all our churches and mission stations in the ensuing year, and that the rectors and missionaries arrange with the officers of convocation for such services. A paper written by a communicant of St. Mary's mission, Grass Lake, and entitled "A cry from the wilderness," was read, and discussion followed. The next session of the Detroit Convocation will be held at St. Stephen's church, Hamburg, and the subject chosen for consideration at the evening session is "The present needs of the Church." At 7:30 P. M., Evening Prayer was said at Grace church, and addresses on the subject of "Church Reunion" were made by the dean, the Rev. Joseph H. Johnson, the Rev. George Forsey, the Rev. J. F. Conover, D. D., the Rev. Paul Ziegler, and the Rev. G. Mott Williams.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Central Convocation convened in the church of the Holy Spirit, Gambier, May 8th and 9th. At Evening Prayer, the sermon was preached by the Rev. Geo. F. Smythe, a large attendance of the brethren being present in the chancel. Wednesday, May 9th, after celebration of the Holy Communion, the convocation was called to order by the dean, the Rev. E. L. Kemp. It was resolved to nominate to the annual convention, the Rev. E. L. Kemp and Mr. J. S. Brown as members of the missionary committee. The members of the convocation expressed themselves as willing to make their repective parishes centres for missionary work, on condition that the archdeacon would look over the ground and tell how, when, and where the work might be best directed. Upon invitation, Canon C. C. Johnson, of Windsor, Canada, addressed the brethren on the work of the Church in general, and the friendly relations existing between the Canadian branch of the Church and our own. Mr. E. S. Bakdull gave an interesting description of his work in the missions situated at Mt. Gilead, and the bitterness and opposition met with from the Free Methodists. A paper was read on "Object and scope of Christian childhood," by the Rev. C. S. Cogswell. In the evening, the Rev. S. H. Young read an admirable paper on "The Christ Child and youth." This was followed by an able address by the Rev. D. F. Davies, on "Missions."

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Trinity Club lately held its annual meeting, and the following persons were elected: President, Josiah H. Quincy; vice presidents, the Rev. William H. Dewart, James F. Phelps, George Allen, Jr.; recording secretary, J. W. Frederick; corresponding secretary, Dr. John S. Phelps; and treasurer, B. B. Tucker. This club is a helpful organization to the interest of Trinity church, and has done excellent work.

Bishop Lawrence preached Sunday afternoon, May 27th, in Trinity church, the baccalaureate sermon to the class of 94 Institute of Technology. He emphasized the need of patient, silent service as the true man's ambition, and referred to qualities which make for success in life work.

The Rev. George I. Richards has become minister in charge for one year of the church of the Messiah, and has taken up his residence in the parish house, No. 76 St. Stephen's st.

FOXBOROUGH.—St. Mark's church was opened for service on May 31st. The Rev. C. W. Duffield, archdeacon *pro tempore* of the New Bedford district, made the address, and the Rev. Messrs. Shinn, Pine, Wicks, and Osgood, took part in the services. The new edifice is Gothic in style, and has a seating capacity of 120. Its entire cost is $3,500. All Saints', Dorchester, fitted up the interior, and the land was donated by a Churchwoman of Grace church, Newton. The Rev Horace Hall Buck is the rector.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 25th anniversary of Bishop Huntington's consecration to the episcopate will be celebrated June 13th. Bishop Potter will preach the anniversary sermon in the morning, and addresses will be made at an evening service by Bishop Coxe, President Potter, of Hobart College, the Rev. John Brainard, D. D., and Wm. M. White, Esq., of Utica. Dr. Brainard will speak for the clergy, and Mr. White for the laity of the diocese. An informal reception will be held after this service, in the parlors of the Yates Hotel, to which, as to the services, all the Bishop's friends will be cordially welcomed.

The semi-annual convocation of the Third Missionary District was held in St. Peter's church, Bainbridge, the Rev. A. G. Singsen, rector, on May 15th and 16th; 11 clergymen and a few lay delegates were present. At the Tuesday evening service, the dean, the Rev. R. G. Quennell, read a paper. The Holy Communion was celebrated at 8 o'clock Wednesday morning, the Rev. G. H. Kirkland giving a meditation on "The Spiritual Life." Morning Prayer and Litany were said at 10:30 o'clock, and a sermon preached by the Rev. Wm. Higgs. At the afternoon business meeting, the missionary canon of the diocese was discussed. The stipends of all missionaries in the district were increased, the ultimate purpose being to make the minimum salary $1,000. Congratulations of the convocation were extended to the rector of the parish on the great improvements made in the church. A vested choir has lately been organized and is quite successful. A missionary service was held in the evening, with addresses by the Rev. Messrs. J. A. Robinson, A. H. Rogers, and W. E. Allen.

The next meeting of convocation will be held in September, at Whitney's Point.

Bishop Huntington was expected to sail for home, from Liverpool, on May 26th.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On May 5th, Bishop Randolph visited St. Paul's church, Salem, and confirmed a class of 10 persons; among them was the Rev. M. C. Graham, late a minister in the Methodist church.

The congregation of Christ church, Charlottesville, decided recently by an almost unanimous vote in favor of an appropriation for paying the salary of a minister to do mission work in that parish. The vestry accordingly made the appropriation, and authorized the rector to select a minister for the work.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

On Sunday afternoon, May 20th, Bishop Newton made his first visitation at Christ church, Richmond, and confirmed five persons.

Olympia

TACOMA.—Bishop Barker of Western Colorado visited the church of the Holy Communion, on the morning of the 4th Sunday after Easter, and confirmed a class of 31, which, with one confirmed in private and one by the Bishop of New Westminster, B. C., makes the Confirmation class at this church, this year, number 33. There is, however, another large class under instruction, which it is expected will be presented for Confirmation sometime during the coming summer. This mission church has been opened but a little more than a year, and yet during that time a strong parish has been built up. The Holy Communion is celebrated daily at 7:30 A. M., and two Celebrations are held on Sunday. Evening Prayer is also said daily at 4 P. M. The parish has a large surpliced choir, and the largest seating capacity of any church west of St. Paul, or north of San Francisco. There is also a small chapel attached in which the daily services are held. A record is kept of the more than 1,000 annual services that are held in the church, which shows that the average attendance last year was over 25,000, or more than 25 to each daily service; 51 persons were confirmed last year, and about 450 Communions are made each month. The rector, the Rev. Dr. Jefferis, formerly of Philadelphia, feels very much encouraged over the success of this first attempt to introduce the Church's daily services in the great Northwest.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

KANSAS CITY.—The festival of Whitsunday was celebrated at St. Mary's by one of the most beautiful and impressive services ever heard in that church. The men of the choir, under the direction of the organist and choirmaster, Mr. Reginald Barrett, had been for many weeks rehearsing Gounod's 2nd Mass of the Orpheonists, for male voices, and its rendition was a credit to Kansas City, and tended to show what a choir, large or small can do, with conscientious work and careful training. Gounod's Mass contains no *Benedictus*. The want was supplied by a composition by Mr. Barrett, which harmonized excellently with the work of the Master, and received especial praise for its intrinsic beauty. A Mass for men's voices had never before been heard in Kansas City, and came as a revelation to the congregation, which was unusually large. By general request it was repeated on Trinity Sunday. The remainder of the service, Introit, *Deus Misereatur*, Goss; Gradual, "O Holy Ghost," Macfarren; and *Nunc Dimittis*, Burnett in F, were sung by the full choir. The preacher and celebrant on the occasion, was the rector, the Rev. J. Stewart-Smith, the ritual including all the six points.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

BLOOMINGTON.—On the Sunday after Ascension Day, St. Matthew's parish, the Rev. Frederic E. J. Lloyd, rector, was visited by Bishop Seymour, who confirmed a class of 12 candidates, and preached three times during the day. New choir stalls were used for the first time on the occasion of the Bishop's visit. They add very materially to the dignity of the sanctuary. The new rectory will be ready for occupation about the 1st of July. The present outlook in this parish is promising, and it is earnestly hoped that it has entered upon a long lease of usefulness. A few weeks ago, Mr. H. S. Parmelee, of St. Andrew's Brotherhood, gave two most helpful addresses in St. Matthew's church, to a large congregation. Mr. Parmelee holds the license of the Bishop of the diocese.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The trustees of Selwyn Hall, the diocesan school for boys at Reading, have secured the services of Dr. Samuel W. Murphy, principal of Southport Collegiate Institute of North Carolina, and formerly in charge of Rugby Academy of Wilmington, Delaware, as headmaster of Selwyn Hall for the ensuing year. Dr. Murphy was also formerly engaged in educational work in the West. He comes to his new charge with strong letters of commendation from Dr. Wm. Pepper, Provost of the University of Pennsylvania; the Rev. Dr. G. Williamson Smith, of Trinity College, Hartford; Senator Bayard, of Delaware, and many others; and under his administration a vigorous and successful work is hoped for at Selwyn Hall.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

PROVIDENCE.—The third annual meeting of the convocation of Providence was held in Grace church, May 23. There was a celebration of the Holy Communion at 10:30, at which Ven. W.P. Tucker, archdeacon of the diocese, was the celebrant. After the service the convocation met in Grace church parish house. There was a large attendance of clergy and delegates. The archdeacon's report showed the conditions of the missions to be generally prosperous. Mr. Geo. T. Hart, secretary of the convocation, and Mr. George M. Smith, the treasurer, were unanimously re-elected. Lunch was served to the convocation by the ladies of Grace church at 1 o'clock and the afternoon session was mainly devoted to oral reports of the condition of the missions, made by the clergy in charge and lay delegates.

Maine

Henry Adams Neely, D.D., Bishop

Bishop Neely made his visitation of St. Mark's, Waterville, May 15th. The rector, the Rev. J. W. Sparks, presented 18 persons for Confirmation, nine men and nine women, whose average age was 24. The parish in this university town is showing vigorous strength since the rectorship of Mr. Sparks. A vested choir of men and boys (trained by himself); a chapter of the Brotherhood of St. Andrew, who are now undertaking to pay for and erect a parish house; Woman's Auxiliary, Junior Auxiliary, and "Church Workers," are all working faithfully. On the occasion of the Bishop's visit, the church was handsomely decorated for the Whitsuntide festival, and the choir rendered the service well.

Wednesday, the Bishop visited Richmond, and Thursday, Hollowell, and St. Barnabas' mission, Augusta. The church edifice at the latter place, was consecrated on the morning of Thursday. These missions have been under the efficient direction of the Rev. W. F. Livingston the past year and a half.

East Carolina

Alfred A. Watson, D. D., Bishop

The 11th annual council assembled in St. Paul's church, Edenton, May 24th, at 10 o'clock. Morning Prayer was read, the sermon being preached by the Rev. L. L. Williams, from II Timothy ii: 15. The Holy Communion was celebrated by the Bishop. There was an unusually large attendance of lay delegates.

An invitation was received asking that the next meeting of the council be held in St. John's church, Fayetteville, at which meeting the diocese hopes to celebrate the 50th anniversary of the ordination of the Bishop to the priesthood,he having been ordained in that church, in June, 1845.

A resolution was adopted asking the diocese of North Carolina to cede to this diocese the counties of Wilson, Edgecome, Halifax, Nash, and North Hampton, thus giving to East Carolina the territory originally proposed. A committee was appointed to take the matter in hand.

The evening of the first day was devoted to the cause of missions. After Evening Prayer, addresses were made by the Bishop, the Rev. Messrs. E. Wootten, F. Joyner, and T. M. N. George. The offering was for diocesan missions.

The following committees were elected:

Standing Committee: The Rev. Messrs. Jos. C. Huske, D. D., Jas. Carmichael, D. D., Robert Strange; Messrs. A. J. ReRosset, George H. Roberts.

Executive Missionary Committee: The Rev. Messrs. Robert Strange, T. M. N. George; Messrs. W. B. LaFar, J. B. Bonner, and E. S. Hoyt.

Holy Communion was celebrated every morning at 7 o'clock.

The council adjourned Saturday noon, to meet in St. John's, Fayetteville, on Friday, June 14, 1895.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

PEORIA.—The annual parochial report of St. Paul's church, the Rev. Sydney G. Jeffords, rector, shows: Total number of souls, 793; Baptisms, 33; Confirmations, 23; marriages, 20; burials, 17; communicants, 444; celebrations Holy Eucharist, 130; services, 238; pews free; no liens or incumbrances. Contributions, parochial, $4,762.54, diocesan, $418.47, provincial, $38.13, general, $336.33, total, $5,555.47.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. Robert E. Campbell was instituted by the Bishop to the rectorship of the church of the Epiphany, Bellevue, on Saturday, May 19th. The sermon was preached by the Bishop. Bellevue is a growing suburb of Pittsburgh, and ought in the near future to develop considerable Churchly strength.

The Southern Convocation held a very pleasant and profitable meeting in the Beaver Valley, May 21st and 22nd. The sessions were divided between three parishes. The first consisted of evening service at Rochester, with addresses upon "The Churchman in his home, his parish, his town, and his diocese." On the following morning, at New Brighton, Morning Prayer was said, and the Holy Communion was celebrated by the Bishop. The sermon was preached by the Rev. A. R. Keiffer, and was a masterly application of the text, "What thou seest, write in a book, (Rev. i: 11.) After service, the clergy adjourned to Beaver Falls, where a bountiful lunch was served by the ladies in the parish house. At the afternoon meeting it was determined to hold the next session at Greensburg the first week in October. The Rev. T. J. Danner read an admirable paper upon the subject of "Ministerial Reciprocity as Proposed to the Bishops," and the subject was discussed by Messrs. Fidler, Barnard, Keiffer, and Bates, and summed up by the Bishop Upon the subject of "The Higher Criticism," a paper was read by the Rev. Robert Bell, advocating the acceptance of advanced critical theories. The Rev. Wyllys Rede gave his impressions of the leaders of the movement in England, and its progress and prospects there, and urged great caution in the acceptance of any of its results. The Rev. Messrs. Maxon, Bates, and Duroe, joined in the discussion, which was closed by the Bishop. At night, Evensong was said, with a well filled church, and papers on current religious literature were presented. The Rev. Mr. Bates read a most clever and interesting review of Howard Crosby on the Holy Eucharist, and Dr. Shields on the Historic Episcopate; Mr. Rede gave a resume of the life and character of Dr. Pusey as revealed in Canon Liddon's biography; Mr. Herron enlarged upon the influence of the religious novel of to-day. This feature seemed to arouse interest, and might well be tried elsewhere.

The clergy who were ordained on Trinity Sunday are in charge of the following churches: The Rev. Mr. Kirkpatrick, St. George's, West End, Pittsburgh; the Rev. Mr. Jones, Christ church,New Brighton; the Rev. W. H. L. Benton, Trinity church, Braddock.

At the consecration of St. Michael's church, Wayne, hundreds of people came to the service. It was a very great day for all the country side. From Kittanning came the energetic rector, the Rev. C. L. Pardee, his organist and vested choir, and many of his parishioners. From Pittsburgh, the Rev.Messrs. Barnard and Danner, and some lay people who had been connected more or less with Wayne Township in times past. The Rev. Mr. Vance and parishioners were present from Indiana. Many of the Church people came from Smicksburg. Tables had been erected in the grove near the church, in the shape of a hollow square, and here the multitude was fed after the service by the generous hospitality of the parish. The request to consecrate was read by the senior warden, Mr. Alex. Stewart, the sentence of consecration by the rector, the Rev. S. Dimmick. Morning Prayer and the lessons by the Rev. Messrs. Pardee, Danner, Barnard,and Vance, and these clergymen with the Bishop made addresses. The Holy Communion followed and then after luncheon the large assemblage dispersed. The most interesting and touching feature of the service was a letter read by the Bishop from the venerable "missionary *emeritus*" and senior priest of the diocese,the Rev. William White, D. D., now residing in Butler. A message of love and respect was sent by the congregation and clergy in response to this letter.

According to a statement which was read, the church is of frame, 65 feet long, 37 1-2 feet wide, with a tower 60 feet high. Total cost $4,048 48. It is complete in every way, stained glass windows, lamps, carpets, altar books, hymnals, Prayer Books, etc. Much praise should be given to the farming people who have helped towards the erection of this commodious and attractive edifice, and to the indefatigable energy of the rector and faithful missionary, who have brought the people's hope to a glad and successful realization.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—On the evening of Sunday, May 27th, the rector of Christ church, Bedford ave., the Rev. Dr. James H. Darlington, welcomed to his church the members of the 47th Regiment, of which he is chaplain, and preached the annual sermon to them. There was a very large attendance both of the members of the regiment and of the congregation. The discourse was an admirable presentation of the importance of having army chaplains, of the value of their services, and the duty of giving them an unhampered field of action for their spiritual work.

The Rev. Dr. Reese F. Alsop, archdeacon of Southern Brooklyn, laid the corner-stone of the new chapel of St. Andrew's church, on the afternoon of May 30th, assisted by several of the clergy, and in the presence of a large gathering of people. The vested choir and clergy moved in procession from the residence of Mr. Applegate, on 49th st., to the church plot where the foundations have been begun, on Fourth ave. corner of 50th st. The Rev. F. D. Hoskins,rector of St. John's church, Fort Hamilton, delivered an instructive address. The list of articles placed in the stone was read by the archdeacon, after which he laid the stone with the usual impressive ceremony. St. Andrew's church, which was organized in 1889, was at once hampered by too narrow accommodation for its rapidly increasing membership, and the late Rev. W. A. Fiske, LL. D., its rector, started the work which has resulted in the present undertaking. A plot 100 by 100 on the site mentioned above, was secured, and a fund begun for building. Dr. Fiske died early this spring, but the work has gone on, and it is expected his successor will soon be elected. The full plan includes a church and chapel, but the latter building is all that will be erected at present. It will occupy part of the frontage on Fourth ave., leaving the corner for the church. The cost of the chapel will be $15,000.

Maryland

William Paret, D.D., LL.D., Bishop

Bishop Paret will spend his summer vacation in Newfoundland.

The 111th annual convention opened in Emmanuel church, Baltimore, May 30th, with Morning Prayer, conducted by Bishop Paret. The Bishop made his address, which was listened to with deepest interest,as he took a positive stand against certain ritualistic practices, and announced his official opposition to them. At the close of the address he renewed his decision "that the use of incense is not permitted in this diocese of Maryland." The Bishop reviewed the year's work in the diocese; he had confirmed 2,284 persons, held 164 public and 8 private Confirmation services, preached 184 times, made 192 addresses, delivered 40 lectures, administered Holy Communion 85 times, baptized 3 infants and 1 adult, consecrated 4 churches, ordained 6 deacons and 5 priests (one of them for the diocese of Fond du Lac), and instituted 1 rector. He spoke encouragingly of the theological class of the diocese, which has given 24 deacons to the diocese, a larger number than during any previous year.

Reports of the committee on missions, read by the Rev. Theo. C. Gambrall, and of the committee on religious instruction, read by Mr. Edwin Higgins, occupied the attention of the convention in the evening. Mr. Gambrall reported $12,950 collected of last year's apportionment for the support of missions and aid of rectors, and recommended an appropriation of $14,000 for the work this year, which after discussion, was adopted. The committee on religious instruction reported 492 Prayer Books and 200 Hymnals distributed. Receipts last year were $419.20, and a recommendation for $1,150 for the coming year was not acted upon.

The convention decided almost unanimously that division of the diocese is advisable. The division resolved upon sets off Washington and the District of Columbia,together with the Maryland counties of Prince George, St. Mary, Charles, and Montgomery. This territory was proposed by the Rev. Randolph H. McKim, D.D., in place of the one recommended by the committee, which added Calvert, Anne Arundel, and Howard counties to the new diocese. Resolutions were adopted for the appointment by the Bishop of two committees from the proposed dioceses,each consisting of three clergymen and four laymen, to take measures to secure adequate support for two bishops. Another resolution which passed, provided for the division of the present episcopal fund equally and the accumulating fund equitably, in the case of dividing the diocese. The steps taken are preliminary and are contingent upon the securing of adequate support for the two bishops without increasing the present direct assessment on parishes. This condition was imposed by Bishop Paret before giving his sanction to the consideration of division. Washington will be the see city of the new diocese, should its establishment be found practicable and be sanctioned by the General Convention of the Church.

The Standing Committee was elected as follows: Rev. Messrs. J. H. Elliott, D. D., Geo. C. Stokes, J. H. Eccleston, D. D., J. S. B. Hodges, S. T. D., Wm. H. Laird, Randolph H. McKim, D. D., W. S. Southgate, D.D.

It was resolved that the next convention be held in the church of the Epiphany, Washington, D. C.

There was a long discussion on the proposed amendment to the constitution, changing the required vote in the election of a bishop from a two thirds to a majority vote, and by a close division the convention failed to sanction the change,the clergy voting for, and the laity against it. The Rev. William H. Laird afterward offered an amendment to the constitution providing for the election of bishops by a concurrent vote of the clergy and the laity in the convention, but retaining the two-thirds qualification for election. This was adopted and will be referred to the vestries for ratification and report to the next convention,to be finally accepted or rejected.

The Rev. J. H. Eccleston took the chair, while the Rev. Arthur C. Powell, moved the passage of resolutions concerning the tenth anniversary of Bishop Paret's consecration as Bishop of Maryland, which will occur on Jan. 8th, 1895. A committee was appointed by Dr. Eccleston to prepare a suitable expression for that occasion of the appreciationof the convention of Bishop Paret's services.

In the event of division of the diocese it was decided that the division of episcopal funds agreed upon should not include the episcopal residence in Baltimore, nor the library which was left to the diocese by the late Bishop Whittingham.

The Bishop made his usual farewell address and the convention adjourned at a late hour in the afternoon of June 1.

WASHINGTON, D. C.—The late Mrs. Jane P. Cox left bequests of $6,000 to Trinity church, and $5,000 to the Children's Hospital.

BALTIMORE.—On Sunday, May 20th, the Rev. George A. Leakin observed the 51st anniversary of his ordination to the priesthood by attending the Trinity ordination service at old St. Paul's church, where he was ordained and preached his first sermon on Trinity Sunday, 1843.

The 20th anniversary of the laying of the corner-stone of Holy Evangelist church, Canton, was celebrated on Sunday, May 20th. The Rev. A. De R. Meares, rector of the church for four years, gave an historical sketch. The church is in a prosperous condition. All that is needed to clear it of debt is $271. Holy Evangelist is an offshoot of St. Matthew's church, on Bank st., once in charge of the Rev. Hugh R.Scott, who began services 22 years ago, on Elliott st., Canton. The early prosperity of the chapel was largely due to three lay-readers, Gen. Geo. H. Stewart, Dr. H. H. Keech, and Mr. S. Eugene Poultney. There have been 291 Confirmations, and $12,323 have been contributed for all purposes. There are at present 4 active societies.

On Sunday, May 20th, St. Peter's Sunday school celebrated a double anniversary—the 79th of the founding of the Sunday school and the 75th of the service in the school of Mr. Wm. Woodward, the venerable superintendent. St. Peter's church had a mission school on Federal Hill, and Mr. Woodward became a teacher in this Sunday school, on May 14, 1819; 60 years ago he became superintendent of the principal school. Mr. Woodward was born in 1801, of English parents, in Annapolis. He is still active in his Sunday school work.

TOWSON.—The West Arlington Improvement Co. has deeded to the Rev. Wm. Rollins Webb lots on which to build a mission church, within six months, at a cost of not less than $3,500.

The Living Church

Chicago, June 9, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE savage attack on the Oxford movement by the Rev. Dr. Smith, the Presbyterian who talks so sentimentally of union with the Episcopalians, has opened the eyes of hundreds of our people to the real nature of the Presbyterian interest in unity. We wonder that while quoting Dr. S. so freely, our Eastern contemporaries somehow overlooked this part of his recent deliverances.

IT APPEARS that the proteges of Archbishop Plunket in Spain applied some time ago to the Old Catholic bishops of Holland for the consecration of Senor Cabrera to the Episcopate. The application was, however, refused. The Rev. J. J. Lias, who had advised Cabrera to approach the Dutch bishops, now writes as follows: "It is most important to understand the ground of this refusal. It was simply this, that Senor Cabrera had been induced to accept the Thirty-nine Articles, and that the Dutch Old Catholic bishops are not at present convinced that these articles are not tainted with Calvinistic heresy." Mr. Lias thinks that the Archbishop's course, in forcing the Articles upon the Spanish reformers, together with the excision from the Spanish Prayer Book of every reference to the grace of Holy Baptism, "are the real causes of the commotion Archbishop Plunkett's action is causing." He suggests that it is ungenerous *to use our liberality as a means of putting pressure* upon our foreign brethren; which confirms our own impression that the Spanish reformers have been willing to accept whatever was proffered them, including the Episcopate, if sufficient funds came with it. Mr. Lias says that these people are "out of touch with that strong current in the direction of Catholic reform, which is daily acquiring greater force in most of the countries of Europe."

Welsh Disestablishment Bill

The full text of this remarkable Bill is now before us. Our readers will pardon us for devoting some space to a measure which forms a most important epoch in the history of the Anglican Church. For assuredly the introduction of this Bill is the first stroke of the funeral knell of Church Establishment, which means disendowment, throughout the British Isles. Still more than that, it is the prelude to larger measures which are logically bound up with it, involving a new relation of the State to property rights in general. If an Established Church is a relic of a past age and out of all relation to modern ideas, so is the law of entail, and an hereditary landed nobility.

We shall not at this time go into the history of the Church in Wales, so strangely called "an alien Church," by those who are advocating this scheme of spoliation. It will be sufficient to point out the main features of the Bill.

The first part deals with disestablishment in the proper sense. The bishops will, of course, cease to sit in the House of Lords. The Welsh dioceses will also cease to send representatives to convocation. Ecclesiastical law will be abrogated, that is to say, it will no longer be the law of the land. Finally, the Church thus disestablished will be allowed to organize itself and become incorporated. So far the programme is well enough. This is disestablishment. If the nation can stand it, the Church can.

But the real character of the Bill appears in the second part, that relating to disendowment. Endowments are first of all divided into ancient and recent, the year 1703 being selected as the line of demarcation. This is because far the larger part of the endowments by which the parishes are supported were settled upon them by pious founders earlier than that date. What remains, amounts only to about sixty-five thousand dollars. The parish churches and the parsonages are to be left in the possession of the Church. The endowments by which the churches are supported, and without which the rural churches can hardly be maintained at all, are to be taken away. The few acres of glebe, which often enable the country priest to eke out his scanty revenues, are to be seized. It is curious to observe that the tithes so often complained of as an unjust tax, are not to be done away. They will be collected more rigidly than ever, only they will now be in reality a State tax, the revenues of which will be applied to anything except the support of religion. Thus the whole income of every bishop and clergyman in the thirteen counties will be confiscated, with the exception of the few thousand dollars above mentioned.

Furthermore, the cathedrals, the bishops' residences, and the canons' houses, are to be taken by the State. Even the churchyards which surround the parish churches, and through which it is necessary to pass in order to enter them, will become the property of the local village or town councils.

We doubt whether a case of such sweeping spoliation of religion has ever been heard of since the Diocletian persecution.

It is to be remembered that this is not a case of the State resuming what it once gave. That is the way it is usually represented to those who are ignorant of history. This property was the gift of private individuals to the Church. The four cathedrals, which it is proposed to confiscate, have been restored and renovated at a cost of one million and a quarter of dollars within the last sixty years, the free-will offering of Church people.

What are termed "vested rights," are provided for by allowing the incumbents of parishes to enjoy their present incomes as long as they live. But for curates or assistants no provision is made. Thus in a parish which includes a mother church and dependent churches or chapels, and the income of which supports one or more priests besides the vicar, the entire income will cease so soon as the vicar dies. Something may be done to meet the emergency, if the incumbent lives some years after the passage of the act, but if his death should take place within a short time, the effect would too often be to deprive not only his successor of his income, but others besides, and to close the smaller and poorer churches.

When the disestablishment of the Irish Church took place, arrangements were made by which the clergy were encouraged to compound their life interest for a lump sum, and thus aid in building up the nucleus of a new endowment. It was by this means the Irish Church was enabled to repair its broken fortunes to some extent, in a comparatively short time. But in the case of Wales, "composition" is to be discouraged. A careful study of the Bill shows clearly that it has the purpose of injuring the Church in the utmost possible degree, and of retarding its re-organization by every means which ingenuity can devise.

The immediate results of the passage of the Bill, would be, according to *The Church Bells*, the surrender of the Church schools and almost the extinction of religious education throughout Wales. This is one of the greatest objects of the adversary in the present age, in all the countries hitherto known as Christian. Next comes the crippling, if not the destruction, of many other agencies for good. Lastly, a vast number of the poorer parishes would be deprived of a resident clergyman. The Church in rural Wales would be in a condition parallel to that of the Congregationalists in Yorkshire, where they are proposing at the present time to close eighty out of ninety of their chapels on account of the impossibility of supporting them on the voluntary method.

Such, in brief, is the scheme of Welsh Disestablishment as at present formulated. Twenty-five years ago, Mr. Gladstone repudiated the idea that there was any connection between the case of the Church in Wales and that in Ireland, and denied that the treatment of the latter formed any precedent for similar dealing with the former. Now a much more drastic measure is applied to Wales than to Ireland. The case of Scotland comes next. Then England.

Churchmen, henceforth, will have to contend for the best terms they can get. It will be well if the leaders of the Church in England will give over the attitude of false security which they have so long occupied and set themselves with energy and determination not simply to contend against the inevitable, but to prepare for it. Doubtless some of the hard conditions of the present measure may be modified before it becomes a law. In fact, we anticipate a contest almost without precedent, before such a complete stripping of the ancient Church of Britain can be consummated. The cathedrals, the glebes, and the churchyards ought to be saved to the Church and a method of composition provided and encouraged after the pattern of that provided in the case of the Church of Ireland. Then, if the cathedrals and the glebes must after all be sacrificed, at least it would seem that the last two points might by determined effort be secured.

Of the results of this changed condition upon the life of the Church herself, we have not now space to speak at large. We do not for a moment suppose that for essential existence and spiritual character, the Church is any way dependent upon this world's goods. It is in the immediate capacity to minister to the poor where no one else can do so (for the dissenting chapels are supported by pew rents, it is only the Church which is free), in instrumentalities for charity and education, in the ability to provide adequately for the needs of the population, that the loss will be most felt. Doubtless the spiritual and moral tone will be deepened by adversity—so it has ever been in the history of the Church of God. Love has been strengthened and saintliness developed by persecution and hardship. This is the divine compensation, though for the time the work is hindered, and onward progress is stayed. Brought to a stand, active work in many directions made impossible, a time is given for the inner life to become more intense, preparatory to new efforts and greater triumphs.

Yet all this, the better side of such a judgment, does not justify those who take the part of the oppressor and lay hands upon that which has been consecrated to God. The sin of sacrilege has been more than once, in history, followed by the judgment of God. "Vengeance is mine, I will repay saith the Lord."

Missionary Letter Continued

BY MRS. O. VAN SCHAACK WARD

Monday A. M., we crossed the River Jumna on the "bridge of boats" (the boats are really iron buoys), to visit the famous tomb of Itrund Danla, the father-in-law of Jehangir and favorite prime minister of Shah Jehan. In the afternoon we visited the Mohammedan school and zenana, with Mrs. Rait who was relieving Miss Brunnell, with whom I then drove to Sikkandra, six miles distant. We visited Akbar's great tomb, with its cenotaph in the fifth story and near the original receptacle of the Kohinoor diamond. There was much to excite our admiration, but our deepest interest in Sikkara centered in the Christian work. The Bishop of Lucknow, Dr. Clifford, formerly the secretary in Calcutta, held a Confirmation in the little church. A few plain benches near the door held the few Europeans

and Americans present, but the church was filled with natives, seated upon the floor in native posture and native dress. Forty of their number were confirmed. There was a striking difference in extremes of age, but as they went forward in twos, we were most impressed by seeing a well-to-do Mohammedan kneel beside "a sweep" of the most despised caste. So surely will the Kingdom of Christ break down these walls of separation. After the service we were cordially entertained at a neighboring house, where we were privileged to attend the weekly Bible meeting of the missionary workers of all the district, larger than usual, on this occasion, owing to the presence of the Bishop and others not usually in attendance. The prophecies concerning the Jews were under discussion, after a thoughtful address, and excited much interest. Then followed an hour of social intercourse.

We spent an interesting day at Futtehpoor-Sikri, another great work of Akbar's with its beautiful tomb, to Sheik Sulim Christi, "the holy Jakir," who so greatly influenced Akbar. The remains of palaces, tombs, mosques, etc., within the limits of the ancient villages, well repay the long drive; but one should take into account the deplorable condition of the horses in India and the elastic consciences of their owners, which often place travelers in trying predicaments, as on this occasion when the promised "relay" proved two racks of bones, one of which was soon unable to move, so that the stronger passengers walked to the next station, while one rode in solitary state, behind a pole and one horse! Both the evening and the morning found us at the Taj until compelled to start for Delhi, and how glad we were to find it still in view for a full half-hour, fading inch by inch from outer sight, but never from our inner vision!

Again in the region of the mutiny, as recalled by the Kashmir gate, the grounds of the hotel, and the monuments at different points. One would wish to have visited Delhi before Agra in comparing the palace in the Fort and the Pearl Mosque, yet there are queenlier features in both which gain by comparison. But the glory of Delhi is in the remains of the Kubab Minar, once regarded as the most perfect and loftiest tower of the world, 238 feet! The remains of the several towns called "Old Delhi" would profitably fill several days instead of the one we could give them, before hurrying on to Jeypoor, the most picturesque town on the beaten track of north-western India. The long street with rose-colored houses, elaborate lattices, and roof terraces, in the midst of which stands the curious palace of the winds, impresses the traveler from first to last as all that one would expect of an Oriental city. The camels, elephants, and donkeys, crowd upon each other, scarcely making way for the great bullock carts. The curious bazaars, on certain days, spread their wares in the very street; women grinding, men weaving and waving bright colored cloths, add to the brilliant scene, while up the narrow lanes one is introduced to tiny rooms of the silver, gold, and enamel merchants. The art school produces beautiful metal work, the different stages of which may be studied by the visitor.

A pleasant excursion to Aruke Castle called for a drive of an hour, and an hour climbing the mountains on elephants' backs, with a gait like the rolling of a vessel in a chopping sea, with only the gunwale for a seat! Having seen the curious palaces and looked down upon old Aruke, we were content to descend on foot, until we secured a fresh sensation in the native cart, perhaps as precarious as the elephant, but with the great advantage of being nearer *terra firma*.

We made a pleasant acquaintance with the Dak Bungalow at Jeypoor, with airy rooms opening upon the roofs where we could enjoy the moonlight, excellent baths which the native bearers daily filled from the skins one constantly sees borne through streets, good table and obliging service, all recalling the comforts of the native hotel in Benares. The little church at Jeypoor had no curate, but the doctor and the colonel took charge of the service. We had a pleasant visit with Miss Miller of the Scotch Church and her young assistants in the zenana work, with one of whom we attended a strange gathering of natives, 300 of whom assembled to celebrate the return of one of their number from the Ganges, a teaspoonful of its waters being presented to each worshiper!

The ride from Jeypoor to Bombay occupied 31 hours. Our first morning in this attractive city was spent among missionaries, beginning before breakfast, often the best time for seeing the opening of the schools. The missions of the I. F. N. Society and the C. M. S. exhibited earnest and interesting features. Also the native boys' reformatory, with inmates whom they influence from 2 to 7 years at least. A visit to the Towers of Silence, where the foul birds sat in horrible expectancy, again confirmed our feeling about Christian burial.

It was our fortune to witness a Mahommedan wedding in Bombay. Escorting the bridegroom through streets hung with elaborate crystal chandeliers, we arrived at the brilliantly lighted temple grounds, in one part of which the hall of entertainment was crowded with guests seated im solemn rows, while two "dancers" posed in slow, monotonous fashion, to discordant "music;" and cocoanuts, flowers, and betel nuts, were distributed to all. Across the grounds, the groom in tinsel robes, heavy metal head gear, impatiently waited the coming priest, whose tardiness was loudly reproved, and a substitute threatened, much to his apparent amusement. After loud altercations the matter was arranged, and a strange pantomime took place between the groom and his brother-in-law expectant, as directed by the priest. Then, with noisy demonstrations, the bridal party advanced. Here the bride first appeared (carried, lest her feet should touch the floor), wrapped in gay robes and colored veil. She was seated opposite her lover, not venturing to look at him. After further removals, and much loud chanting, the robes were tied together, the mystic cord was twisted about their necks and attached to the respective heads of their families. But the end was not yet, for suddenly it was announced that their horoscope demanded that the ceremony should be postponed for an hour or two. We were urged to remain or to return, but our curiosity was satisfied, and the reports of our substitutes indicated a repetition of much that we had seen; a forecasting of the painfully monotonous life of the poor little bride.

The markets of Bombay give a fine exhibit of fruits, flowers, birds, etc., and well repay an early Friday morning visit. The Queen's gardens are an attractive place of promenade. The art schools and hospitals are interesting; and an afternoon sail to the caves of Elephanta is a charming close to a busy sight-seer's day.

It was a comfort to attend the early Communion at the cathedral on the day of sailing. "The Rome" is a fine steamer, and we passed eleven days most pleasantly on board. The Bishop of Lahore officiated both Sundays, assisted by a missionary from Japan, and one of the Cowley Fathers, at evening service. There was also an early Celebration in the second saloon, one Sunday.

There was compensation for losing a visit to Lahore, in the enlightening conversation of its devoted Bishop. And here, as throughout our circuit, it was noteworthy that discouragement is rarely found among the workers in missions; but the unfavorable criticisms are very often the thoughtless expressions of casual observers, who seldom take time or trouble to study cause and effect.

We were surprised by rain at Aden, and had the unusual experience of a cool passage through the Red Sea and the Suez Canal; but, the second day from Bombay "some screw being loose" in the machinery, we were stationary for nearly two days. There was successful shark fishing, and other amusements, to while away the time, no special anxiety being allowed to appear; and a study of the passengers naturally ensued. Near us sat Christian Victor, son of the Duke of Teck and grandson of the Queen, with the Duke and Duchess of Newcastle. The young prince is in the Indian Rifles, and seems much respected. Just before we reached Aden, it became manifest that there was some anxiety about the "Rome" at headquarters, as the "Ganges," then a man of war, and finally an East Indian mail ship, appeared in search of us. It was a satisfaction to know of such watchfulness, but the the inquiries were speedily answered by signals, with a probable intimation that help was not needed, for the trio turned about and left us to pursue an independent course.

On arrival at Suez we were routed at 4 A. M. for medical inspection. If the varied costumes were regarded as national, it might account for the silence of the inconspicuous figure seated on the gunwale. Certain it is that the procession had twice passed without discerning the inspector, who suddenly pounced upon the tall bishop and your short correspondent, as "repeaters," and the performances began over again On the second count, some 25 of the number reported were missing. Whereupon, instigated by the purser, several parties put on further disguise, which was of course impenetrable, and the farce was ended. Comment would be superfluous!

We arrived at Ismailia in the afternoon of the same day, but, the train being late, it was dark when we crossed the Land of Goshen, arriving in Cairo at midnight.

Of the comfortable quarters and pleasant surroundings at Shepherd's, one need not speak. One of our special pleasures was meeting many of our home friends, conspicuous among whom were Dr. and Mrs. Locke, both looking bright and well, and evidently enjoying the well-earned rest. For some weeks our lines will be parallel in these pleasant places, of which our friends will hear more.

A week in Cairo and a week on the Nile were overflowing with delightful experiences, in which the missionary work had its place. And then we sailed from Alexandria to spend Easter in Jerusalem!

Letters to the Editor

CHURCH PAPER EXCHANGE

To the Editor of The Living Church:

The number of those who have responded to my request for an exchange of THE LIVING CHURCH with *The Church Times* (London), is so great that I find it impossible to reply to them individually. Will you kindly allow me space in your correspondence column to thank all those who have sent me papers and letters, and to say that I am registering the names and addresses of all who desire an exchange, in the hope that I may be able to effect exchanges for them with other readers of *The Church Times*. Thanking you in anticipation for your courtesy.

E. HERMITAGE DAY.

Abbey Cwmhir, Penybont, R. S. O., Radnorshire, Wales. May 18, 1894.

BOOKS NEEDED

To the Editor of The Living Church:

Will you let me ask through any of your readers who are friends of mine, a donation of at least one volume, more if they will, to the library of the Porter Military Academy? The Rev. Dr. Charles F. Hoffman, of New York, has kindly and generously at his cost, had erected a handsome brick and stone library on these grounds. We have space for 30,000 volumes, but it is mostly empty space so far. Biography, history, travels, poetry, novels scientific and religious works, any good book in good order—many such are lying around in most homes and could be put to good use here. A word from you will facilitate this request. Donors will please write their names in each book as a record will be kept.

A. TOOMER PORTER.

Charleston, S. C., May 17, 1894.

THE METHODISTS AND THE CREED

To the Editor of The Living Church:

Surely "H. G." is mistaken in the statement: "This so-called Apostles' Creed forms a portion of the so-called liturgy in the so-called Methodist Church." I have a copy of "The Doctrines and Discipline of the Methodist Episcopal Church," published in 1839, and therefore before the division of that body into the northern and southern Church.

If by liturgy he means their "Lord's Supper," the absence of any creed in it is remarkable; neither is there even an allusion to any form of creed in their Baptism of Infants, nor yet in their ordination of either deacons, elders, or bishops. In fact, the Apostles' Creed is nowhere to be found in this book. A portion of it, though not by name, is found among the questions that the minister shall demand of each of the persons of riper years, that are to be baptized. "He descended into hell," is omitted altogether. A further change is made by interpretation; in a foot-note, it is said: "by holy Catholic Church is meant the Church of God in general," *i. e.*, all the churches. You add all the churches together, and the sum is the universal Church, forsooth! the holy Catholic Church, which is a short and easy method of solving a very intricate question.

The M. E. Church South goes a step further, and substitutes for the Holy Catholic Church the words, "the Church of God," an alteration made with evident intent, and one that, in the light of history, ceases to be a well-defined clear-cut statement of fact. What the other "branches" of Methodism do, I cannot say; these wisely in their chief standard do not profess to teach the Apostles' Creed, they point their own belief merely. The Presbyterians, at least in one of their branches, set forth with authority the Creed, but in a foot-note they make an authoritative interpretation to "He descended into hell," namely, *i. e.*, continued in the state of the dead, and under the power of death until the third day. If they mean more than He remained dead, do they

not make of none effect by their traditions the constant stream of Catholic consent as to the truth these words enshrine?

It is just as well to be accurate, especially in these days when reunion seems to have taken the bit in its mouth, and we are in danger of losing sight of what our separated brethren do hold (or fail to hold) by such inaccurate expressions as "we all believe in the same Creed, our differences are only as to 'order,' not faith," etc. One is compelled,it is said, to believe only in the Apostles' Creed, and he may put any interpretation he chooses on that, for the Church only requires the fact, and no theory is authoritative; every theory is allowable. Therefore, one may find in the Church of the future any number of Methodist Episcopal interpretations, with an equal variety of Methodist Episcopal South interpretations of the Creed and what it means,only and provided it does not mean any one thing to the exclusion of all else.

No, sir! the Church of the future and the Church of the past are one. The Creeds,the Scriptures,the ancient authors with their Catholic consent, require this. Does not the logic of events in all ages record the solemn conviction, that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in Holy Scripture, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils.

J. B. H.

Carrolton, Ill.

The Church Divinity School of The Pacific

DOCUMENT NO. I.

The bishops having jurisdiction on or near the Pacific Coast earnestly ask the attention of our Church people in the United States to the following statement and appeal:

I. Every consideration of wise Church policy for the present and the future in the judgment of the signers of this, points to the necessity for a centre for thorough theological training on the Pacific Coast.

II. We believe that by a united effort,with proper provision for co-operation in the management,resource and equipment can be found and used to the best advantage in building up a strong and worthy institution.

III. By the generous gifts of two laymen,the beginning of what may become such an institution has already been made at San Mateo, which has a pleasant location on San Francisco Bay, practically suburban to San Francisco, and within easy reach of California's two notable universities,the State University at Berkeley and the Leland Stanford Junior University at Palo Alto. A San Francisco layman has given (*a*) A site of four acres admirably situated and adequate for all future buildings of the divinity school, (*b*) a building now occupied for the purposes of the school and (*c*) an invested fund towards the endowment approximating $30,000 in value. An eastern layman gave an addition of $20,000 to the endowment fund, making nearly $50,000 of endowment now actually in hand and securely invested.

IV. Good men are offering themselves for the work of the ministry in our respective fields to whom oftentimes the expense of travel to eastern institutions is prohibitory, but who need the best possible education to enable them to cope with the exacting conditions of our fields.

In view of these facts, not to specify others, we address ourselves to our generous Church people at large to assist us in this attempt to build wisely for that great Pacific slope section of our country of which the Church hath made us overseers. It seems to us to be a simple measure of Church statesmanship. Other Christian bodies have recognized this on their part in the development of their interests by sending large eastern subsidies to start and support their schools of theology. We believe we are only advocating one of those enterprises for our Church which in her large mindedness she seems just now especially disposed to encourage as a proper function of her leadership. The Pacific Coast line is the line which bounds the operation of that great "aboriginal push"for Church extension in our country. The Church has covered the ground, and her ecclesiastical districting is now co-terminous with the map of the nation. The law of diffusion now allows better opportunity and play for the law of concentration, and we believe they are favoring conditions for us to manifest a signal illustration of that law here where the law of diffusion westward left off, and in this very matter of theological education for which we appeal.

We ask then the interest and prayers, and the gifts,of our American Church for the Church Divinity School of the Pacific, and for these particular wants of the immediate future.

1. Gifts to increase the endowment.
2. Gifts of books for the library.
3. Building funds. Though our first aim is to provide stipends and an adequate library before expending much in buildings, a plan will be drawn including buildings for the future, so that memorial,or especially designated buildings, may be erected as part of one symmetrical plan. It is hoped that individual donors of buildings will be found. For security,a substantial library building will soon be needed. The sooner the worthy chapel can be erected the better. And a dormitory of some sort must be provided before the opening of the term in the autumn of 1894.
4. Funds for scholarships. The diocese of California has a considerable fund available for this purpose left by one of its laymen and carefully husbanded. For the other fields it is hoped scholarships will be provided by the co-operation of the Eastern educational societies.

The Board of Trustees will include the Bishops of the respective fields and other representatives. All communications touching gifts may be addressed to the Rt. Rev. W. F. Nichols, D.D., Bishop of California, 2521 Broadway, San Francisco; and the librarian, the Rev. W. I. Kip, Jr., 901 Eddy st., San Francisco, will give any information concerning gifts of books.

[Signed]

B. Wistar Morris, Bishop of Oregon.
J. D. H. Wingfield, Bishop of Northern California.
Ethelbert Talbot, Bp of Wyoming and Idaho.
Abiel Leonard, Bp of Nevada and Utah.
J. Mills Kendrick, Bp of New Mexico and Arizona.
Wm. F. Nichols, Bishop of California.
Lemuel H. Wells, Bishop of Spokane.
Wm. M. Barker, Bp of Western Colorado,in charge of the missionary district of Olympia by commission from the Presiding Bp., under Title I.,Can. 19, §vi [3].

Personal Mention

The Rev. Nelson Ayres has removed from New Orleans to Bay St. Louis, Miss., and desires his mail addressed accordingly. His work will remain, as for the past five years, missionary on the gulf coast of Mississippi.

The Rev. Thos. F. Gailor, D.D.. Assistant Bishop of Tennessee, has received the degree of Doctor of Divinity. from the General Seminary, *ad eundem.*

The Rev. Arthur Whitaker has resigned the rectorship of St Thomas' church, Roseville, N. J., and left the parish on the 2nd Sunday after Trinity.

The Rev. Edward G. Knight has accepted the rectorship of St. John's Free church, Philadelphia, Pa., and took charge of the same on the 1st inst.

The Rev. C. S. Abbott has accepted appointment as a member of the Associate Mission, Omaha, Neb.

The Rev. Herbert E. Bowers, rector of Grace church, Copen hagen, C. N. Y., has resigned to accept work in Buffalo.

The Rev. F. M. Munson has entered upon his duties as rector of Seaford and Bridgeville, diocese of Delaware.

The Rev. R. H. Gesner has resigned the rectorship of Zion church, Morris, N. Y., and accepted an unanimous call to the rectorship of Christ church, West Haven, Conn. Address accordingly, after June 25th.

Having resigned his position as assistant minister in the churches of Sumter and Clarendon counties, S. C., held for four years past, the Rev. J. S. Hartzell has accepted the Bishop's appointment to Christ church, Mt. Pleasant, and St. James', Santee. Address Mt. Pleasant, S. C.

The address of the Rev. F. W. Tomkins, Jr., is Grace church, Providence, R. I.

The Rev. Thomas Burry has resigned St. James', Port Gibson, Miss., and accepted Trinity parish, Pass Christian, Miss.

The Rev. W. J. Cordick has resigned his position as priest in charge of the missions at Neenah and Menasha, and has accepted a unanimous call to the rectorship of St. Andrew's church, Ashland, Wis. He enters upon his new duties July 1st.

The Rev. W. Leete Hayward, having accepted the position of assistant in St. Elizabeth's parish, Philadelphia, his address, after June 5th, will be 1339 Mifflin st., Philadelphia, Pa.

The Rev. D. A. Sanford has accepted work under Bishop Brooke. Address, after June 5th, El Reno, Oklahoma.

The Rev. W. H. Burbank has resigned as missionary at Bellaire and Martin's Ferry, and accepted a call to the rectorship of St. Luke's church, Cincinnati.

The Rev. Joseph H. Blacklock, rector of St. Luke's, Cleveland, Tenn., has been elected Dean of the Convocation of Knoxville.

Ordinations

Bishop Paret, at old St. Paul's church, Baltimore, Md., on Sunday, May 20th, ordained to the diaconate, Dr. William Levering Devries and Mr. John Kelso, of Baltimore, and Mr. Horace W. Jones, of Washington, D. C. The Rev. C. E. Smith delivered the sermon, and the Holy Communion was celebrated by the Bishop and the rector, the Rev. J. S. B. Hodges. Dr. Devries is a graduate of the Johns Hopkins University, from which he received the degree of Ph. D., and the General Theological Seminary, New York. Dr. Devries will serve at Alberton and Jonestown, Howard Co., under the Bishop's direction. Mr. Kelso will serve at Trinity church, Long Green,also under the Bishop's direction. His studies for the ministry were made in the Bishop's theological class. Mr. Jones has been appointed assistant to the Rev. W. S. Southgate, at St. Ann's church, Annapolis. He is a graduate of the Columbian University and the General Theological Seminary.

At the cathedral of the Incarnation, Garden City, L. I., on Trinity Sunday, the Rev. St. Clair Hester, for some time past assistant minister in the church of the Messiah, Brooklyn, was advanced to the priesthood by Bishop Littlejohn. The following were made deacons: Messrs. A. H. Browne, C. R. B. Hegeman, Robert D. Kimber, J. Ivie, H. W. Maguire, F. A. Macmillan, and John G. Newsom. Of these Messrs. Browne, Kimber, Ivie, MacMillan, and Maguire, are graduates of the General Theological Seminary. Mr. Hegeman took the course at Berkeley Divinity School,and Mr. Newsom was prepared by the Rev. Robert B. Snowden. The candidates were presented by the Rev. Joshua Kimber of New York, who also preached the sermon. Mr. MacMillan is to have charge of Christ church, Brentwood, L. I., and Mr. Hegeman of the mission of the Epiphany, Ozone Park, L. I. Mr. Newsom expects to take duty in a western missionary jurisdiction.

Official

The Rt. Rev. Thomas U. Dudley,of Kentucky, will preach the Baccalaureate Sermon before the graduates of the Ogontz School, at St. Paul's church, Cheltenham, Pa., Sunday, June 10, at 8 o'clock.

Sisters of St. Mary.—The annual Retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., opens Tuesday evening, June 19th; closes Saturday morning, June 23rd. Conductor, the Rev. Dr. Pelham Williams. Ladies desiring the privileges of the Retreat should address The Sister Superior before June 10th.

TRINITY COLLEGE

Baccalaureate sermon in Christ church, Sunday evening, June 24th, by Rt. Rev. Dr. Leighton Coleman, Bishop of Delaware. Class day exercises, Tuesday, June 26, at 3 P. M. Annual meeting of the Alumni Association, Wednesday, at 12 M. Sixty-eighth Commencement in the Opera House, Thursday at 11 A. M. Commencement dinner 8 P. M., at the Allyn House.

ST. STEPHEN'S COLLEGE

The Commencement of St. Stephen's College will take place on Thursday, June 21, at 12 M.

The first of the Hoffman Library Lectures will be delivered on the same occasion by General James Grant Wilson of New York.

The Rt. Rev. W. A. Leonard, D. D., will preach the sermon before the Missionary Society on Wednesday evening, June 20th.

Tarrytown may be reached by the Hudson River Railroad on trains leaving New York at 7:40, and Troy at 7:10.

R. B. Fairbairn,
Warden.

COMMENCEMENT WEEK

ST. MARY'S SCHOOL KNOXVILLE, ILL.

Twenty-seventh Year

Tuesday, June 5th, Annual Concert
Friday, June 8th, Annual Studio Exhibition.
Saturday, June 9th, Address before the Current Events Club, "An Icelandic Saga," the Hon. Clark E. Carr.
Sunday, June 10th, Baccalaureate Sermon, 10:30 A. M.
Monday, June 11th, Address before St. Mary's Missionary Society, the Rev. Samuel C. Edsall.
Thursday, June 12th,Class-day exercises, 4 to 5 P.M.; meeting of trustees, 7 P M.; Concert, 7:30 P. M., Mr. William H. Sherwood; Rector's reception, 9 to 10 P. M.
Wednesday, June 13th, Graduates' Day, the Bishop of Quincy presiding.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to Mr. George Bliss, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the Rev. Wm. S. Langford, D. D., general secretary

Church and Parish

A priest wishes parish work during July and August. Address "Professor", this office.

Wanted.—By a Canadian priest, a parish in the American Church, 15 years' experience, extempore preacher, systematic visitor, good testimonials from present bishop and others. Address Rev. G. B. M., Tullamore, Ontario, Canada.

To Bishops and Vestries.—An experienced priest, greatly esteemed in his present parish, wants to move from the East to permanent charge in the North-west. Extempore preacher and lecturer. Address, Pioneer, care The Living Church.

A lady who has had much experience, both as principal and assistant, would accept a position in a well-established Church school. She has had many educational advantages both in America and Europe. Address, Miss H. C., care The Living Church.

St. Alban's Summer Camp School will begin its fourth session on July 1st. Parents who wish to give their boys a two months' "outing" in the woods of Northern Michigan, under the care of experienced masters, should correspond with the Superintendent.

A. H. Noyes,
Headmaster St. Alban's School,
Knoxville, Ill.

Choir and Study

Light

BY SPENCER J. HALL

Along the eastern sky before the break of day
Mountains of leaden clouds in threatening masses lay.

The sun rose up behind the clouds, and then behold,
The mists were all transformed to hues of red and gold.

And even so our lives are drear and dark unless
They glow with light from Christ, the Sun of Righteousness.

Whitsunday morning, at St. Paul's, Knightsbridge. This is a large church, Gothic, not ancient, and recently completed by the addition of a large and admirably appointed chancel, with its spacious choir and sanctuary; the nave representing a period of ecclesiastical atrophy when "correct" chancels were unknown, and their uses and significances long forgotten. Indeed, one may read backwards the history of Church revival in the numberless enlargements, completions, and restorations in all parts of the kingdom. And they mostly are isochronous with the Oxford movement! To that widespread movement we owe the revival of true ecclesiastical architecture, of ecclesiology and Catholic symbolism, with all the related Christian arts. It is not often that in London space is to be had for supplying the shortcomings of Hanoverian church builders and architects. Fortunately St. Paul's possessed all the needed ground; and the great idea, only half expressed generations ago, has at last come to birth in this complete and extremely interesting church where the ignorance or indifference of the past is remedied in the present. True, the nave is much disfigured by a gallery across the west end, where the music formerly had its place, and along the two sides. But the entire seating capacity of the church was filled below and above, and not a few titled people have gallery sittings, where I happened also to find the vicar's pew. For St. Paul's is situated in one of the richest and most aristocratic parts of London, and lords and ladies plentifully abound among its parishioners. Of course, the old and the new have rather a crude and abrupt conjunction in the edifice as it now stands, but the spirit of the 15th century informs the whole, and here is a church and a service in which Bishop Andrewes might have found a congenial home.

A rood-screen separates the chancel. It is surmounted by the conventional group of the Crucified, with the two Marys, in modern work, rather paintty, perhaps; and while resting on the screen, is secured from the ceiling by iron braces, a method much practiced here. The pulpit and lectern are in the nave on either side of the chancel. The services and offices are said and sung within, the officiants occupying low stalls facing the sanctuary, on either side the gate. There had already been three Celebrations, and now "Matins" began at eleven, followed by sermon, and "High Celebration" immediately afterwards, or at half-past twelve. The precentor of the parish, the Rev. James Baden Powell, presides over all musical liturgics, and certainly in this instance, the skill of a cultivated musician with the fervor of a devout priest were felt from the opening to the closing, at two o'clock. The great organ alone seemed out of keeping. Unlike most English organs heard thus far, it is voiced in an unsympathetic quality of tone in its metal stops, rasping, raucous, and unlovely, so that the voices derive little aid and comfort from it, and only in the one or two hymns was its co-operation at all gracious. In addition to the two great sanctuary lights, there were six tall candles on the re-table or super-altar. A very boldly modelled Crucifixion, in high relief, and on a large scale, suitably panelled, serves as a reredos, while the sanctuary receives its principal light from south windows, as it should. Vestments, colors, and ritual, were Sarum.

There is a large vested choir, under excellent cultivation, Mr. Powell singing Matins, which began with a choral processional—the office hymn, "Hail, Festal Day," set to music by the precentor, and very effectively distributed between unison and vocal harmonies. This processional should be found in our repertories at home. First heard at St. Paul's, on Ascension Day, it gains with repetition, and may be sung by all choirs. Only this, that unison singing, where there are good male voices, especially, uncovers the relative feebleness of most other kinds of choral work. The Tallis responses were followed by Canticles, Psalter, and *Te Deum* to Anglican chants, palpably out of place in such a service, where a severer type of music had been so grandly announced in the processional. The chanting was not exemplary, much too rapid, indistinct, of course, and both fatiguing and unimpressive to the great congregation patiently standing in dumb expectancy. Nothing, indeed, can be more tedious to the cultivated ear than the protracted, yet swift, reiteration of those little, scrappy melodies, or "tunelets," preposterously obtrusive in most Anglican chants. Sung at their best, as at the cathedral, they have a lulling, half-soporific effect. Sung ruggedly or indifferently, they become simply exasperating. The *Te Deum* must be distinctly excepted here, for it was managed with great skill, with alternating series of well-selected chants, and so generally refreshing that we have already inquired for a copy of it "for home use." The Athanasian creed, interminable and altogether indistinguishable, was sung in unison to its ancient Gregorian tone, or rather scrambled through, just as it was in the cathedral on Ascension Day, a sore weariness to the flesh, and as unsingable as a table of logarithms. There was a very brief sermon by the vicar, clear, strongly put, and admirable in both form and substance, and with a capital illustration of what *extempore* preaching may be under due culture.

During the offertory, the candles were lighted, and twenty or thirty members of an orchestra, in cottas, took places in the choir, and an adjoining chapel opening out of the choir on the south side. Then the Celebrant with acolytes entered through the chancel gate. The "Mass" was Schubert in F, sung without mutilation, Mr. Powell serving as conductor, while the office music was Merbecke. Never did there seem to be such a great gulf fixed between the severe simplicity and pleading pathos of the ancient Plain-Song of the sacred office itself, and the exuberant, half-sensuous beauty of the Schubert "Mass." Under the pressure of such a tremendous contrast, it would seem impossible to discover any lines of congruity between the supremely artificial, concerted "Mass," of the classic and modern schools, and the austere majesty and unworldliness of the Plain-song Eucharist, which must lie in very close touch with the hymn sung by our Divine Lord and His disciples at the first Eucharist. One can only urge that that "upper room" has long been merged in the elaborate church and the lordly cathedral; and so of the Lord's own Eucharistic song, that is, for the most part, out of thought and touch with these brilliant masterpieces of concerted art. Surely there are religious seasons in every life when even æsthetic delights, however pure and exalted in themselves, may drive away better and more precious things. The orchestra did not, however, fall immediately into sympathetic relation with choir and organ. Passages of great delicacy and beauty suffered under this slight dissonance. When, however, the work had reached satisfactory conditions, the heart still hungered after that ancient vernacular music for the anthem numbers which has quickened the devotions ever, from that "upper room" down to the present. It suggested new explanations, why, in the Continental churches, the Romanists abstain from communing at the High Celebration. It is not unlikely that the faithful at these simpler Celebrations, without these florid, distracting accessories, find more of their Divine Lord. Then again, three hours of uninterrupted and exciting services, like these, strain the perceptions to the utmost limits of endurance. Great numbers communicated, but not a few withdrew from the church immediately afterwards, evidently from sheer exhaustion. Such a service of Matins and sermon alone, were a full, hearty meal for those who have a habit of inwardly digesting what they hear and read, and certainly such an exceptionally exalted musical Mass, by itself, would have been more than enough. Under a concurrence of the most favorable conditions, our own personal convictions strengthen, that for the Anglican Eucharistic service, these splendidly elaborated orchestral "Masses" are hopeless misfits, and that their use should be earnestly discouraged. The English, however, are a more phlegmatic folk than ourselves, do not run so much to nerves, else the multiplied repetitions in the "Matins-Communion" service would soon prove intolerable. There were four or five repetitions of the Lord's Prayer: the Collect for Whitsunday was said twice; there was the Athanasian Creed, and then, in its place, the great Schubert-Nicene Creed, while on Ascension Day, at the cathedral, besides all these, Stainer's Seven-fold "Amen" was sung twice in the consecration and Post-Communion.

Whitsun-Monday was one of the great popular holidays, known as Banking Holiday, so all Londoners of pence and public spirit were supposed to seek an outing among rural watering places and pleasure resorts, not a few being tempted by low fares and fine weather to cross the channel, to Calais, or Dieppe, or even Ostend; while country people with equal unanimity were, in theory, seeking London or its suburban delights. It seemed a good day for a leisurely stroll through some of the old city by-ways. Not all of our readers may know by the way, that "the City" and the City of London are very different. The first, Old London, is the ancient area of the city, the western boundary of which reached only to Temple Bar that, until a few decades ago, spanned Fleet street near Chancery Lane, now removed and memorialized by a bronze monument standing in the middle of the street. This Old London was once walled in, and by the Romans mostly, full thirteen or fourteen hundred years ago, and is "the City," the ancient corporation, with its Lord Mayor and Aldermen, yet maintained independently of the vast developments in all directions. The municipality, however, covers the newer London with an almost separate political organization. The walk laid out was along certain thoroughfares in Old London. First, was that church so endeared to all Churchmen through the life, and priestly ministrations, and death of Father Mackonochie, St. Alban's, Holborn. One might frequent that part of London for years and yet never stumble upon the modest but spacious church. A glimpse of the dark stone clergy house, is had from Holborn, looking up (north) a long lane, at the head of which it stands. Never was a parish church more completely shut in from public observation. After careful inquiries—and the London policemen are the most obliging, trusty, and helpful men of their class in the world—the grim, smoke stained edifice was reached, and of course open. It is Gothic, severely, even austerely, plain, and a gift from one of the faithful. The interior is high, rather gloomy, and a rood and figures in rather glaring color, hangs suspended by iron rods from the ceiling, directly over and high above the very low iron railing that separates the choir and sanctuary from the nave. The men and women occupy different sides of the middle aisle. Seven modest lamps suspended, burn above the altar in the sanctuary. The fragrance of incense fills the church, evidently suppressing less edifying odors; for this is a very poor parish and has a large congregation of wage-earning people. The sacristan, a very intelligent man, had spent two years in the parish of the House of Prayer, Newark, N. J., and had many inquiries to make of clergy well known to both of us. Opening immediately out from the southwest angle of the church, is a beautiful memorial chapel with its duly furnished altar, all in loving commemoration of Father Mackonochie, whose effigy lies under a richly sculptured canopy on the south wall, upon a monument tomb. On the wall space is painted a view of the place where the jaded priest met his untimely death, with his portrait and the two faithful dogs who discovered his lifeless body and led to its recovery. Immediately at the foot of the middle aisle is an enclosed mortuary chapel, very small, fitted for the reception of the dead, and where they are often placed immediately after decease, when there is no room for both living and dead in the wretched homes. On the wall hangs a large, wide cross, fashioned from the plank on which Father Mackonochie's body was borne from the glen. The formal opening of this parish "resting place" was among his latest priestly acts. Six priests are connected with the parish, of whom Father Staunton is head.

Thence along the eastern border of Gray's Inn Fields to Holborn, and turning eastward, very soon we reach Ely Place, a quiet and attractive court, at the opening of which hangs a board with this direction, "To St. Etheldreda's church." No such edifice is in sight, but up the court, nestled down, several feet below the sidewalks, stand a very old Gothic church, nearly shut in by the adjoining buildings, all lawyer's chambers. There was no admittance, so, striking H olborn Corn

and moving along until the street passes Smithfield, its markets, and its ancient "burning places" for the heretics of the day, and turning off sharply at the left corner of St. Bartholomew's Hospital, the "hierologus" finds himself in a narrow approach, through a part of the churchyard, to the south porch of old St. Bartholomew's monastic church, founded by the celebrated Rahere, in 1123, about 20 years after the chapel in the Tower, and as many before the building of the old Temple church. It is next to the oldest church in London, the best example of "Norman" in London, and one of the best in England, and almost 800 years old. Nothing can exceed the gloomy grandeur of the place. Subject to spoliations and rapacities from Henry VIII, and others like him, large portions had gradually become secularized and converted into places for all sorts of coarse industries, until some years since the spirit of restoration interposed, and enough of the grand old pile has been rescued and returned to holy uses to constitute a large parish church, where regular and constant services are maintained. No clerical visitor to London, and no one interested in architectural antiquities, should neglect a visit of study to this profoundly interesting place.

But in this ancient city wonders never cease, and one opens the way to another. So after a little inquiry, we worked around into Aldersgate, and after a few perplexing windings, and passing through an open archway, old St. Giles', Cripplegate, came into view, unhappily, tightly locked. Here is the tomb of John Milton, and "Paradise Lost" was written in a house in this parish; and here Oliver Cromwell was married; and Daniel DeFoe is also buried in the adjoining churchyard, where we to-day may look upon a veritable bastion of the ancient Roman wall, dating well back into the seventh century. But a few hundred feet away we entered the ancient thoroughfare known to this day as "London Wall," where in the churchyard of St. Alphege, a long, crumbling section of the same London Wall is exposed to view. Another old church, St. Alban's in Wood st., rewarded our enterprise, and all these neighboring edifices, immured in solid blocks of mercantile and business structures, escaped the great conflagration which desolated Old London in 1560, and bring down to us types of the Gothic, then the only ecclesiastical architecture in London, save a few surviving fragments of Norman. The monstrosities of Sir Christopher Wren—very favorable examples of which may yet be seen in St. Paul's and St. John's chapels of Trinity parish, New York—had not yet appeared. Descending Wood st., we approached the northern limits of the great fire, and that section of Old London where some forty or fifty Wren churches occupy the sites of as many churches which were destroyed in the conflagration. Where the prototypes of the Wren churches were found, no man knoweth, even unto this day. The New England steepled meeting houses were direct descendants of these same degenerate structures in Old London after its re-building, of which St. Mary Le Bow, in Cheapside, is by far the most interesting example.

Almost the only man we met was the ubiquitous policeman, faithfully going his rounds. To the query, made more than once, where all the people came from who worshipped in these old churches, came about the same reply: "There ain't nobody as lives 'ere abouts, sir, and very few comes to church; I don't know of more'n three or four families living in all this section." But so long as vestries, who here are civil officers, preserve and protect these properties and their endowments, so long will there be found incumbents for them, if their entire congregation is reduced to "Dearly Beloved Roger." The classic ground of London lies mostly here in Old London. It would be pleasant enough to accompany the reader through bustling Cheapside—which "Cabby" pronounces Cheaps*ide*, along the block where the Mermaid Tavern once entertained the fathers of English literature, where the club Ben Jonson founded, gathered amongst its members, Shakespeare, Beaumont, Fletcher, Dr. Donne, and the rest; just around the corner, in Broad street, we shall pass the place where Milton was born, and in Milk street, diagonally across Cheapside, Sir Thomas More first saw the light. Verily, there were giants in those days; but the places that knew them then, now know them no more. It is easy enough to find men every day in those very streets who never heard of these ancient worthies, and I found intelligent shopkeepers and tradesmen living within a few squares of Draycott Lodge who had never heard of its owner, William Holman Hunt!

Book Notices

A Motto Changed. A Novel. By Jean Ingelow. New York: Harper & Brothers.

The charming style of this book is familiar. There is not much of a plot; it is a simple story of lovers, the course of whose loves runs smooth at the end. But the child characters, the Malay landlord, the freshness of the girl's nature, and the manliness of the lover, are portrayed in delightful manner.

Coals from the Altar. Sermons for the Christian Year. By the Rev. Jos. Cross, D. D., LL. D., author of "Evangel," etc., etc. Vol. II, from Ascension Day to Advent. Third edition. New York: Thomas Whittaker. Pp. 329. Price, paper, 50 cts.; cloth, $1.

The recent death of the author of these strongly evangelical Church teachings imparts an added interest to the quick-following issue of a third edition of this volume, occupied with subjects of pulpit instruction for the latter half of the Church year. They are especially good for family reading.

The Mother's Legacy to her Unborn Child. By Elizabeth Joceline. Anno 1622. Reprinted from the 6th Impression, with an Introduction by the Lord Bishop of Rochester. New York: Macmillan & Co. Price $1.25.

A truly sweet and precious little book, full of earnest piety, sound sense, and a mother's tender love for her offspring. Whoever reads it, and certainly all mothers ought to read it, will have a deepened sense of responsibility of parentage, and of the best heritage which a mother can give to her children. The book is exquisitely printed in antique style.

The Wearied Christ, and other Sermons. By Alexander Maclaren, B.A., D.D. New York: Macmillan & Co. London: Alexander & Shepherd. Pp. 314. Price, $1.50.

The Boy Jesus, and other Sermons. By William M. Taylor, D.D., LL.D. New York: A. C. Armstrong & Son. Pp. 300. Price, $1.75.

A priest of the Church, who is well-known as one of the ablest and best of preachers, once told the writer that, in his opinion, our clergy do not read enough sermons; they should read all kinds of sermons, he said, not only those of our own best preachers, but of able preachers of all sects and denominations, to ascertain, if possible, wherein lies their power in preaching. They must be read with a discriminating eye, and their good points carefully noted; they are not to be read for instruction in doctrine, for many great preachers are fatally defective in that regard; but for the purpose of penetrating to the secret of their power, as far as the structure of their sermons is concerned, for instruction in "the art of putting things." In these two volumes of sermons, by men of widely different methods of thought and style of expression, there is presented a great deal of food for thought. Both are noted preachers. Both have had a successful ministry in their denominations, and both are men of long and wide pulpit experience. The first named volume is a collection of sermons of great power and vigor. Although of the emotional school, rather than the sacramental, the sermons are more concerned with practical Christian living than with phases of "feeling." It is to be expected, of course, that the preacher should display an uneasiness over the growth—"the strange and almost inexplicable recrudescence," as he calls it—of Sacramentarianism (p. 280), and that his view of the Holy Eucharist should be pure Zwinglianism. But his words glow with fervor, and those which treat of practical living are worth study. The other book is a series of sermons equally interesting, equally powerful and vigorous, but of quite a different style of structure and expression. The preacher naturally manifests an indifference to certain traditions which the Church has always held; this is marked in the opening sermon, "The Boy Jesus," in which he maintains that those whom the Evangelist calls the Lord's "brethren" were "the children of Joseph and Mary." The striking sermons on "The Golden Calf," "Satan's Estimate of Human Nature," and "Feeling in Religious Experience," are worthy of close study.

Review of the World's Religious Congresses of the World's Congress Auxiliary of the World's Columbian Exposition, Chicago, 1893. By the Rev. L. P. Mercer, member of the General Committee. Chicago and New York: Rand, McNally & Co. 1893. Price, cloth, $1; paper, 50 cts.

This is a popular presentation of some of the more notable speakers and their addresses, in the great babel of religions which was witnessed in this city last year. We use the word "babel" advisedly, for nothing could be more confusing and destructive of definite conceptions in religion than to listen day after day, while representatives of rival religions—all false but one—tried to out-do each other in bidding for the approval of the mixed assembly which they addressed; an assembly which was itching to hear some new thing, and which applauded novelty and eloquence far more than truth.

The assumption which underlays the words of the majority of the speakers is that all religions are in a measure true religions and have messages—divine messages—to mankind to deliver. Christianity may be the best religion, but no one religion is complete or perfect. If we are not misinterpreting him, this is the assumption which underlies Mr. Mercer's book. Such an assumption is in conflict with Christianity's own claim. The Church claims to be "the pillar and ground of the truth," embodying a perfect religion—the only one which is authorized by God. Religion is, properly speaking, a covenant bond with Almighty God, based upon supernatural revelation and requiring of religious people a devotion of all their faculties to the worship and service of God. There is but one such religion—the Christian religion. All others are false. They of course contain truth, but as religions they are false. The so-called imperfections of Christianity do not inhere in Christianity itself, but in the unfaithfulness of Christians to their profession. Only from such a point of view can such reading as is here provided be safe for Christian people. From any other point of view, it affords but a scrap book of platitudes good, bad, and all confusing. The best book we can think of to remedy such chaos of thought, is Liddon's "Some Elements of Religion." Longmans, New York. $1.00.

Basal Concepts in Philosophy. An Inquiry into Being, Non-Being, and Becoming. By Alexander T. Ormond, Ph. D., Professor of Philosophy in Princeton University. New York: Charles Scribner's Sons.

The philosophical thought of our day seems to be moving on two lines in its search for the ultimate and unifying truth of the cosmos, namely, monistic pantheism and agnosticism; pure idealism and mechanical evolution. The author of "Basal Concepts" rightly challenges the claims of these theories to be accepted as final and satisfactory. The former does not explain the imperfection of that which proceeds from the Perfect; the latter ends in the admission of ignorance as to ultimate truth, and takes refuge behind a name. No thinker among the ancients ever came so near to the solution of the profoundest question of philosophy, as Aristotle; and it is along the line upon which the Stagirite projected his thought that our author proceeds to develop his theory. Not that "Basal Concepts" is a mere modern edition of Aristotle. It is to him that the author seems to be indebted for the clue, only, to the great truth to the elucidation of which he devotes himself. The tremendous issue of the origin of evil is of course involved in the general inquiry as to the reason for the distinction between the primal ground of things and the things themselves. Why should imperfection exist in a system whose creative springs are self-sufficient and perfect? The answer to this is drawn out by the discussion of the three primary categories of Being, Non-Being, and Becoming. The explanation of the imperfect and relative nature of things which have their origin from the Absolute, is found in the negative reality of non-being. "The world is not to be conceived as the immediate product of the immanent energy of the Divine, but rather as its mediated product. The mediating term is non-being." This is the primal opposite of being. The latter denies and annuls the former. The product of the self-activity of Being is the "Becoming," which is in the sphere of non-being, and consequently is involved in dual and opposite tendencies, viz., to being and to non-being. It is impossible to give more than a bare suggestion of the line of thought and interesting discourse with which this basal concept is analyzed and shown to be the key to the profound mysteries in the sphere of the "Becoming."

The New England Magazine, Warren F. Kellogg, Boston, has certainly won for itself a place among the first-class periodicals. Indeed, for beauty of illustration, paper, and typography, it is not excelled, while the well-proportioned monthly quota of fact and fiction, prose, poetry, and history is of high grade. The descriptive articles are a special feature of interest, and are of permanent value. "Neal Dow and His Life Work," "Rhode Island at the World's Fair," "Government by Commissions," two articles of importance, one in favor of and the other opposed to this mode of government; "The Telephone of To-day," "The Latin Play at Harvard," and "What England owes to the United States," are the leading articles in the June issue, several of them well illustrated; besides poetry and two or three short stories. A year's subscription to this magazine brings large returns in the way of valuable information and interesting reading.

A UNIQUE and admirable souvenir of the Columbian Exposition is the "Memorial for International Arbitration." The petition to all the governments of the world, with *fac-simile* of signatures appended, is here given in a handsome folio bound in white. It seems to be signed by representative men from all parts of the world. The petition was approved by the Columbian Commission, and Mr. Wm. E. Blackstone, of Oak Park, Ill., honorary commissioner, was appointed to complete the memorial and secure its presentation to the various governments. This, through the courtesy of the Secretary of State, has now been accomplished. Such a document ought to have great weight, and doubtless will have respectful attention. If Europe could accept the suggestion now, and disarm, what a blessing would result! Arbitration, so far as tried, has been a grand success. It has never ended in war. It may be too soon to expect the nations to roll their armor-plate into steel rails, but every influence towards that end should be warmly welcomed.

The Household

Semper Fidelis

BY F. L. H.

A shining band, engraven
A dainty hand to fit—
"*Semper Fidelis*" only,
In words of ancient writ.

A bride in silken garments,
Her face untouched by care,
Kneels for the priestly blessing
And asks in earnest prayer

To be in all things faithful,
With true and loving heart,
Whether in cloud or sunshine,
Till death the two shall part.

A still form in a casket,
Her four-score years complete—
Toil for the Master ended,
She rests in slumber sweet.

A thin, worn band encircles
The shrunken finger white,
The words with constant wearing
Have faded from the sight.

A plate of polished silver,
The name and age doth bear,
Semper Fidelis also
Is deftly graven there.

Little Falls, '04.

The Do-Nothing Society

BY L. M.

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CHAPTER XI

"Let's go over to the Home, auntie," said Katie."

"That is always Katie's cry ! I declare, I am getting quite jealous of those Sisters," said Madge.

They were sitting on the porch of the seaside cottage; they had spent most of the day on the beach, only returning for supper, and Aunt Janet had been about to propose the beach again, when Katie spoke. She cheerfully assented, however, and to the Home they went, and spent half an hour with the Sisters, remaining for prayers in the chapel, in which all the household joined; then they went home, to sleep soundly to the lullaby of the waves. The ocean had done them all good, giving back to Madge her color, and to auntie her appetite. Their hostess and her rooms had proved to be all that they could desire; the lakes and woods had offered them variety in their rambles; and to Jennie and Katie, the church and rectory and the acquaintance with the Sisters, added the crowning charms to the place.

Sister Margaret had charge of the Home; a middle-aged woman, whose bright face and energetic movements betokened strength of character. You felt, when you looked at her, that she was what is termed "capable." Sister Cecilia was much younger, and very sweet-looking, with a gentle voice, and musical talents that suited her name. Everybody loved her at once, and felt the better for knowing her; but when troubles and difficulties arose, Sister Margaret was the one who would be sure to set everything straight. Katie and Jennie soon grew to love the Sisters, and showed their devotion in a practical way, by helping them in the sewing and mending, and by going over on rainy days to amuse the "fresh-air" children, a task which involved the endurance, for hours, of the bedlam which fifty children can make in a playroom.

The mothers and children came from the tenement houses of the neighboring city, and remained for two weeks; then they were sent home to make room for another set. Such miserable, half-starved-looking little ones as some of them were! It made auntie's heart ache to see them; but it was a comfort to know that they had pure air, plenty of wholesome food, and the pleasures of the seashore for two whole weeks, and that they would go back fatter and rosier, and perhaps a little bit civilized, from their stay.

The Sisters and their housekeeper were busy from morning till night, and one day Katie asked Sister Margaret if she ever had a moment's time to "do nothing" in.

"No, indeed," was the laughing answer, "it is hard to get time even to write a necessary letter. We have no peace until all the folk have gone to bed!"

"You might have some one to help," said Katie.

"I wish we had," said the Sister, "but it would have to be some one 'like-minded,' who would care for the work, and not mind the disagreeables."

"Auntie is going home in July," said Katie, shyly, "if you would try me—if I could help you—she would not object to my staying, and I would love to do it."

"Thank you, my dear," said Sister Margaret, "you have already helped us greatly, and you know what the work is. I shall be glad to have you stay, if it will not be too much for you. You know it is real work and no play."

"I know, but, dear Sister, I shall be so glad to share it. I love you both, and I think," she added in a low voice, "that mother would like me to do it. I first loved the Sisterhood because of its name; her name is Anna."

So it came to pass that the others returned to Hamilton, leaving Katie to spend another month with the Sisters.

"I grudge to lose any of you, Madgie, when you are to leave us so soon," she said, "but it may teach me to live without you, and a month soon rolls by."

That month, however, left its lasting impress upon Katie, for the more she knew of the Sisters, the more earnest became her desire to cast in her lot with them, and to devote her life to the Master in St. Anna's Sisterhood.

In the meantime, Alice and Mabel had graduated from school, with honors that greatly gratified Mrs. Lynn; and they took upon themselves some of her burdens, now that they were grown-up women, no longer school girls. John Riley remembered what Alice's mother had said about her being "only a school-girl yet," and now that she was emancipated, he meant to renew his suit.

Mabel's hands were full of work, as usual, but alas! her plans of usefulness were suddenly upset, for one day, while lifting a pile of magazines that she was looking over for the "Church Periodical Club," her foot slipped, and she sprained her ankle so severely that she was obliged to lie on the sofa for months. It was a hard trial for active Mabel, and she might not have borne it so well, had it not been for the remembrance of Aunt Anna, and her unfailing patience and unselfish care for others. Mabel had been deeply impressed by all this, in the days when she sat beside her aunt's couch; and now she tried, with all the force of her will, to be patient, to submit cheerfully, to learn the hard lesson of "waiting." She was lonely sometimes, for her aunt was too busy to be with her much, and John sometimes took a share of Alice's time, while Nettie and the other girls and auntie were away. Margaret Stone called one day, and found Mabel alone and rather dejected. She was tired of reading, and could not write or sew for long at a time. She was very glad to see her cousin, and admired the lovely roses that she brought her. "They are so fresh and sweet," she said, putting one against her hot cheek

"You poor child! How tired you must be of this one place," exclaimed Margaret, as she glanced around the shabby little sitting-room. "This bright, lovely day, too! Where is aunt Mary? I want to take you up bodily, and carry you off."

"What can you mean?" laughed Mabel, "aunt Mary and Alice had to go out to-day, but it isn't often that I am alone."

"Well, I am going to take you for a drive. The carriage is here, and Tom is good and strong—he can carry you. Where's your hat?"

"Oh, Margaret! In this old dress?"

"I am sure you look very nice," returned Margaret, "I will get your hat and a wrap, in case you feel the air too much. Where is your room? Can't I go and rummage?"

"Call Hannah—no, I guess she is busy. Margaret, you are too good for anything, but if you will do it, our room is in the fourth story—back—and my hat and shawl are in the closet. You know them, I think. I've had them for ages!"

Margaret found the room, a small, back one, high up, containing two white cots, an old bureau and washstand, two chairs, and a table with books and workbaskets upon it. A few sacred pictures and a pot of ivy were the only decorations. It was a great contrast to Margaret's own pretty bower. She soon found the hat and shawl, and returned to Mabel, who was awaiting her with some anxiety. Tom, the sturdy coachman, laughed at Mabel's weight, and carried her as easily as if she had been a child; and Margaret made her comfortable with cushions before they drove off, leaving a note with Mrs. Lynn's maid which read thus:

DEAR AUNT MARY:—I have carried off Mabel, but will be responsible for her, and return her safe and sound.

MARGARET STONE.

"Where shall we go?" inquired Margaret.

"Oh, anywhere! Everywhere is so nice outside. The trees are so beautiful, and the air is so sweet!"

"Well, suppose we go to the Botanical Gardens; we mustn't take too long a drive for the first one." For Margaret had decided in her mind that this should be only the first of many drives. "Why did I never think before of taking the girls and their mother out? I believe Nettie used to take them drives, and how they must miss them now that she is away!" Mabel thoroughly enjoyed the delightful drive through the Gardens, and the interesting talk with Margaret about books.

"I am very grateful to you, dear," said Mrs. Lynn, when Margaret restored her cousin to the sitting room. "Poor Mabel has a dull time of it, and we were obliged to leave her alone to-day."

"I should like to take you all a drive to-morrow, if you will name a convenient hour. It can't be bad for Mabel, can it, if she lies back in the carriage, with her foot upon a cushion?"

"Oh, no, I think not; and the fresh air is so good for her. Thanks, my dear Margaret, you are very kind, but you must not spend so much time and trouble for us. You might need the carriage at home."

"Oh, do let me help some one else, for once, in a way!" exclaimed Margaret. "Will half-past ten in the morning suit you?" And, hardly waiting for an answer, she was gone.

That was the beginning of some pleasant times for the girls; charming drives, and days spent at the Stones' beautiful house, visits to libraries, and picture galleries, and little trips in the boat down the river.

When auntie and the girls came back, they were also very attentive to the "lame duck," as they called her.

"It was 'all along' of the 'Church Periodical Club' that you hurt your foot," said Aunt Janet. "I have a great mind to stop sending magazines!"

Mrs. Riley and Leila went to the seashore for two months, and they visited Katie at the Home. They became deeply interested in the work, and helped it by

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a contribution of money, to be used for the purpose of keeping in the Home, for the whole season, two or more delicate children, who would be benefited by the sea air.

Katie returned to Hamilton in August, but the others laughingly declared that she had left her heart behind her with the Sisters. "The Mother says that I may pay a visit to St. Anna's Home," she said to Madge.

"Not till after October, Katie."

"No, indeed. Oh, Madgie, how can we ever spare you to Carl!"

"I have hopes of getting Carl to come and live in Hamilton some day," said Madge, "I don't like New York."

"Don't like New York!"

"I mean for a place to live in. It is too full of bustle, hurry, and noise. No, I like quiet, sleepy old Hamilton, with all the green trees and grass." And Madge's eyes filled with tears at the thought of the approaching separation.

"You must often go and see the Sisters at their Home, Madge," said Katie; "and then there are such beautiful churches in New York!"

"But not our own St. Mary's."

To be continued.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XXIII

SPRING FLOWERS

Hardly had the snow begun to melt and an occasional blue bird made his appearance to take an observation on the matter and report to the feathered army in the rear, when Bess remembered her invitation to explore Mayville and meet the friend who was to introduce her to the spring flowers. She had been so much of a city girl that she had not seen the country at all until the conventional time for "going into the country," about the first of July, when its first loveliness is over. She had read of liverwort and windflower and cowslip, but all acquaintance with them was theoretical or confined to the "cut" specimens which find their way into the city market, shorn of their pristine freshness and beauty. No wonder she was so enthusiastic at her opportunity, that she arrived one day in Mayville while the snow was still piled high, and the woods were pathless. Miss Lacey had advised her to chronicle her spring investigations in the form of a diary, but all she could write on this day was the following:

"March 20. Went up to Mrs. Dykeman, but the snow was everywhere! She said she would send me word when it was gone."

The word came two weeks later, and from that time the entries which were to take the place of a letter to the Club, became regular and more and more profuse.

"April 5. To-day I went to Mayville again, and Mrs. D. went out in the fields and woods with me. The snow was still lying in dirty drifts under the fences and rocks; they had so much of it last winter that it takes a long time for it to melt, and the flowers are late, but by and by they will come with a rush, Mrs. D. says. Along the streams the grass and moss were green, and the water babbled over the stones as if glad of its deliverance from ice chains. Green and purple bunches of fleshy leaves grew in the shallow waters, but larger than the leaves which had hardly appeared yet, were the hood-shaped spathes, pointed and very thick and fleshy, purple veined. In each one, just as in the calla lily, was a globular spadix, short stalked and covered with flowers, and no bare place at the summit, as in the calla. There were four sepals and four stamens, and the style was four angled, I thought, but there was such a dreadful odor from it after I disturbed it, that I did not wish to look long. I suppose that isn't science, but it is truth. The spathe was rather pretty though. Mrs. D. says the fruit ripens in September, and has seeds like bulblets. Its name, I easily found, is *symplocarpus foetidus* of the arum family, but the common name of skunk's cabbage is very appropriate. Under the dry leaves of last year's growth, we found the silvery new leaves of the *hepatica triloba*. The dear little flowers on their hairy scapes were ahead of them, but all were still wrapped up in baby clothes. I took up several roots to put in a dish at home to blossom for me. It seemed cruel to take them from their wild-wood home, but I did want them so, and I am going to take them back again when they have blossomed.

"April 10. To-day the hepaticas were nodding their heads, white and blue and almost purple, over the dry leaves. They have no petals, but the sepals from 6 to 9, and the 'indefinite' stamens show that they are of the *ranunculaceæ*. The stems and leaves are so soft and furry, it is no wonder they can bear the cold, but the star-like flowers have nothing to protect them.

"We drove quite a ways, north to a pine knoll where the ground is sandy, and the trailing arbutus, or *epigæa repens*, loves to grow. We smelled its sweet spicy odor before we saw it. It has a salver form corolla, with hairy tube; rose-colored, growing in cluster from the axils. The leaves are evergreen, and the stems are covered with rust-colored hairs. If there is little snow, the leaves turn brown and the blossoms are not so large and full, Mrs. D. says. It likes to lie under the snow. We found some nearly white. The flowers hide under the leaves, and we found most in the beds where we thought there were none. It belongs to the heath family, and the name means 'upon the ground,' from its trailing habit.

"The bright red berries of the *mitchella repens* or partridge berry, which we found in blossom last August, were on the moss, and the trailing vines helped me to make a lovely flat bouquet from my treasures, which partly reconciled papa to my country excursions.

"April 18. We had some warm foggy days, and I knew the wild flowers would grow fast, but I was hardly prepared for the change. The hepaticas had plenty of company in the anemones, which bowed their heads in every breeze, and proved their title to 'wind flowers.' We found two kinds: the one which stands upright and has the queer little clusters of tubes for a root, which Gray calls the *thalictrum anemonoides* and wood *anemone thalictroides*, because it resembles both genera so much, but there is only one English name, rue anemone; the other, *A. nemorosa*, is lower and has a larger involucre. Sometimes the petals are tinged with purple on the outside, and it droops its head as if perpetually mourning—or is it because it is so modest?

"A real *thalictrum*, the meadow rue, hung its graceful purplish and greenish flowers from out the finely-cut leaves, but the yellow anthers which droop on their hair-like filaments are more conspicuous than the sepals. This delights to grow in the crevices of rocks.

"An early crowfoot, *ranunculus fascicularis*, very low, was beginning to blossom on the hills, and on a cold, wet, clayey bank, where I should think they would have frozen, were some scaly scapes bearing yellow heads. All the others were *ranunculaceæ*, but this I recognized as of my old enemy, the composite family. I didn't suppose the temptation would come so early, but I resolved not to run away this time, so I attacked it bravely, and found out all alone by myself that it is *tussilago farfara*, commonly called colts foot. The ray flowers, I found, were ligulate (sec. 2, according to Gray's Manual), the pappus, which I obtained after a week's waiting, was of bristles, and the rays were all pestillate and as the latter occupied several rows, it must be 9 or 10 or 14. When compared, 10 seemed most correct. It is named from *tussis*, a cough for which the root is supposed to be a remedy.

"On a sandy place by the roadside, where it was sunny, we found one of the crucifers, *draba verna*, or whitlow grass. The flowers are white and minute, and the petals two-cleft. I also found a *deutaria* by a spring, which I thought was *laciniata*. It also grows alongside the streams, with the *symplocarpus* bedded in the thick moss. Near the meadow rue on the exposed rock, the early saxitrage, *s. virgerilensis*, was beginning to blossom. The root leaves were clustered, and the slender scapes bore the flowers in a cyme. The flowers were white, but I shall examine them more next time.

"May 1st. Various things prevented me from going out for flowers again until to-day, and I had a veritable May day. It was warmer than it has been for years, but still I don't think one could stay out late without being chilly, even to dance around a May-pole, as they used to do in "Merrie England." The anemones are now in full bloom, every grassy hillock in the uplands is white, and under the sunny fence corners are banks of the blood root, *sanguinaria canadensis*. Both names come from the blood-like juice which exudes from stem or root when broken. It is of the poppy family, and allied to the celandine, which we found last summer. I would have traced it without any difficulty, only it is very deceitful in dropping its two sepals when the flower opens, and making you think it is apetalous. It has a rounded palmate surrounding the scape, and the white flower is very handsome. The saxifrage, which I left just opening, is now in full bloom, and some seeds have formed. They have two pods, united at the base, purplish, containing many seeds. The name, from *saxum*, a rock, and *frango*, to break, is given because it grows in clefts of the rocks.

"I was looking on the ground so much that it was some time before I saw a tree covered with white blossoms, which proved to be the shad bush, so called because it flowers about the time when shad comes, or *amelanchier canadensis*. The petals are oblong, and much elongated, so that it does not look much like a rose, in which family it belongs, but it has the many stamens inserted on the calyx.

"Trees are likely to escape notice, but after this I took note of them, too, and although the alder tassels and pussy willows had gone by, I found the light yellow blossoms of the spice wood, *lindera benzoin*, and a collection of maples. The swamp maple, *acer rubrum*, has scarlet, crimson, or yellowish flowers, and is almost done blooming. It is now forming its pretty keys or samaras. It will also be first to color in autumn, Mrs. D. says. The sugar maple, *a. saccharinum*, has burst forth into a fountain of pendulous blossoms. They remind me, too, of the plumes we see in pictures of mounted soldiers, the horse-hair crests that sweep the helmets, only the flowers are greenish yellow, and I don't believe that is a good comparison, after all. The silver-leaved maple, *a. dasycarpum*, is not so common as the others. It also has greenish-yellow flowers, but the leaves are more deeply lobed than in *saccharinum*, and are silvery white underneath. All the maple seeds are very conspicuous for the wing which grows out from each ovary to waft them away.

"On a grassy bank we looked down, and found numberless stars at our feet. They grew up from a cluster of spatulate leaves, and examining closely, I found they were salver form flowers of light blue or white, with a yellow eye in the center. Before blooming, they droop on their pedicals, but after wards become erect. The *houstonia cærulea*, for that is its name, though I like 'innocence' better, or even 'bluets,' gave us an instructive study. In some clumps we found the stamens exserted, and the style short and included, and in other bunches just the opposite conditions. Mrs. D. thought this was to secure cross-fertilization. Mingled with the pretty 'innocents,' in some places, was the dainty yellow blossom of the 'five-finger,' or *potentilla canadensis*, first cousin of the straw berry, and near relative of the rose, which seems to open the ball for the rose family, and stays till the last. Often we found it trailing through gray or red-tipped mosses, lifting up their cups to the generous sky. We took some clusters of 'bluets,' and hastened to catch the train, with our May-day trophies.

(To be continued)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Lilly's Enemy

"Mother, there is such a disagreeable girl at school; she pulled my hair this morning and called me a cry-baby," said Lily, looking up with tearful eyes into her mother's face. "Oh, you cannot think what a horrid girl she is; nobody likes her. I wish Mrs. Marshland would send her away from our school"; and Lilly's iron came to a standstill.

"What is the name of the dreadful girl, and where does she live?" asked Mrs. Rushton, putting her arm around her little daughter in token of sympathy.

"She is called Dora Hilton, and lives in Grangeroad with her grandmother. I think her father and mother are dead."

"Poor child," said Mrs. Rushton.

"Mother, why do you call her 'poor child?'" cried Lilly excitedly, "she is my enemy."

"Isn't she a poor child if she has no parents? Now, suppose you were to try to turn this enemy into a friend?"

"Oh, mother, I couldn't."

"I think you could. What did Jesus tell us to do to our enemies?"

"He told us to love them," answered Lily, hanging her head; "but, really, I could never love Dora Hilton."

"Have you tried," asked Mrs. Rushton, gravely. "When Dora pulled your hair and said rude things, what did you do?"

"I—I made faces at her," stammered Lilly, ashamed at the recollection.

"That was not very kind. Well, now, to-morrow try a different plan. Watch for an opportunity to help Dora in some way, and if she speaks rudely, answer pleasantly."

Lilly thought this advice very hard to follow, but resolved to try.

The very next day came an opportunity. Dora had forgotten her spelling-book, and tried to borrow one, in order to look over her lesson before the class. But none of the girls would lend her a book, for they all disliked Dora.

Lilly hesitated a moment, and then went quietly to her. "You may have my book," she said, pleasantly. "I know my lesson."

Dora looked very much surprised, but took the book without even saying "thank you," and Lilly felt just a little mortified.

That night Lilly added to her usual evening prayer these words: "Oh, dear Lord Jesus, help me to love my enemy!" and somehow she felt very happy as she crept into bed.

For several days Lilly continued to do little kindnesses for her disagreeable school-fellow whenever she found an opportunity, but without much apparent result.

One afternoon as she was walking home from school, she heard a voice calling: "Lilly—Lilly Rushton, wait for me, I want to speak to you."

It was Dora who came up breathless with the haste she had made.

"Tell me why you have been so pleasant to me this week?" she began abruptly.

"Because I want to make you my friend instead of my enemy," answered Lilly, quaintly; then seeing that Dora looked puzzled, she told her what Mrs. Rushton had advised.

"I would like very much to be your friend," cried Dora. "I will never tease you again."—*The Orphanage Record.*

A Real Knight

A pleasing sight it was, I do assure you. Not the *first* part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused; when, round a corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No. This was a nineteenth-century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys; and as for greaves—well, knickerbockers are more common to-day.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What is the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "bursted," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collars in her care, might reasonably have been vexed.

A new piece of wrapping-paper also proved too frail. Must the child get her scolding? Poor little soul! No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "bursted" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him!" Another shake.

"A real gentleman!" said I. "A genuine nineteenth-century knight. Bless him."

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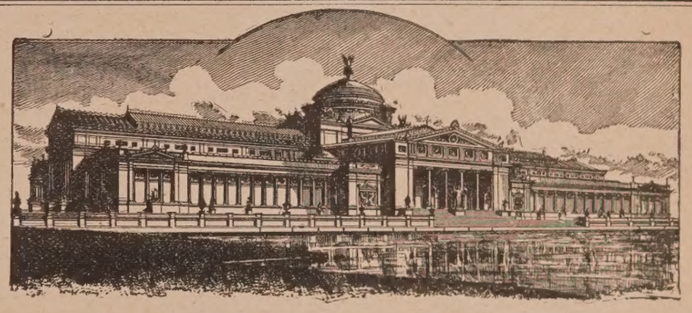

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Flower Luncheons

Although flower luncheons are no longer a novelty, they have by no means lost favor; and ever the ingenuity of woman is devising some novel combination or feature which gives to the occasion all the interest and enjoyment of practically a new thing. A *mi-careme* luncheon, which celebrated a birthday and did honor at the same time to some out-of-town guests, elevated to popular favor the modest crocus and snowdrop. The crocuses were of all shades of purple and lavender and also white, with just here and there a yellow one, shining like rays of sunshine through summer clouds. They were arranged in a mass, with their own leaves, just as it growing in the centre of the table. The cloth was of finest twilled linen with a wide border of Spanish drawn-work above the fringe; and the border of the table centre showing around the flowers was a dainty embroidery of delicate fern fronds and pearly snowdrops on sheer white linen. There was much cut glass on the table, and the principal service was white and gold china of a simple, delicate pattern; but the salad set was decorated with maiden hair ferns, an *entree* was served on violet china, and for the dessert an exquisite set of orchid plates was used.

A spray of snowdrops and a purple crocus tied with lavender ribbons was placed beside every cover, and this was the only use of ribbons on the table. The guest cards were little celluloid hands holding clusters of the same flowers, and so designed that they could be used afterwards as book marks.

The hostess of the day has a dislike to the uncanny appearance of food in unnatural colors, so but little attempt was made to carry out the color scheme in the menu. The Frenched lamb chops had little frills of mauve *crepe* paper around their bones; the salad was of delicate purple cabbage and chicory, and the mayonnaise which masked it, was tinted with damson blue and carmine, which makes a beautiful mauve. The mauve sorbet had crystallized violets frozen in it, and both the sorbet cups and the finger bowls were of amethyst glass with dainty borders of gilding.

There are vegetable and fruit colorings that can be used with perfect safety to produce almost any desired color. Apricot coloring and saffron will tint anything yellow; apple-green or spinach will color green; for red, carmine, alone, or mixed with apricot coloring, and cherry red will give almost any desired shade; all of these are harmless and tasteless, and can be used without hesitation. Mayonnaise can be colored red by beating into it a small quantity of raspberry jelly.

A charming luncheon given on Easter Monday to the maid of honor and bridesmaids of one of New York's fairest brides, was all a golden glory of yellow daffodils; they greeted you in the entrance hall, shone from every dark corner and secluded niche, and in fact irradiated the whole house. The table napery was all of purest white, except the oblong table centre, the irregularly scalloped border of which was formed by a wreath of daffodils embroidered with yellow floss. In the centre of this, resting upon a mirror plaque, was an old blue Delft bowl filled with the joyous blossoms; at the corners of the table centre were tall, slender crystal vases holding clusters of daffodils, and narrow yellow satin ribbon was tied carelessly around the tops as if holding the flowers in place, and then was twisted around the base and fastened in a loose knot. At every cover stood a small Baccarat vase with a cluster of daffodils, and the guest cards were tiny banners of yellow satin ribbon with a poetical quotation and name in silver, suspended from silver arrows, which could be withdrawn and used as hairpins. The bride expectant wore a gown of daffodil-colored *crepon*, but her mother carried out the harmony of the blue Delft bowl in a quaint gown of oddly figured blue and white China *crepe*, looking as if she had stepped down from the curio shelf of some old Dutch collector.

It was easy in arranging the menu to run through the gamut of yellows without doing violence to one's preconceived conception of the colors of things. Halt a shaddock—grape fruit—picked apart, sugared, etc., and then put back on its skin, was the appetizer served before the amber-colored *bouillon*. Broiled salmon with *sauce tartare* followed this; then came breaded lamb chops with yellow tomato sauce, and asparagus on toast with yellow cream sauce. The *entree* was chicken croquettes with Bechamel yellow sauce, preceded by orange sherbert. The salad was lobster and celery on a bed of chicory; and the ices for the dessert were in the form of various yellow fruits, bannanas, nectarines, limes, and lemons.—*Demorest's Family Magazine.*

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